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**Evangelical Visitor - December, 1992 Vol. 105. No. 12.**

Glen A. Pierce

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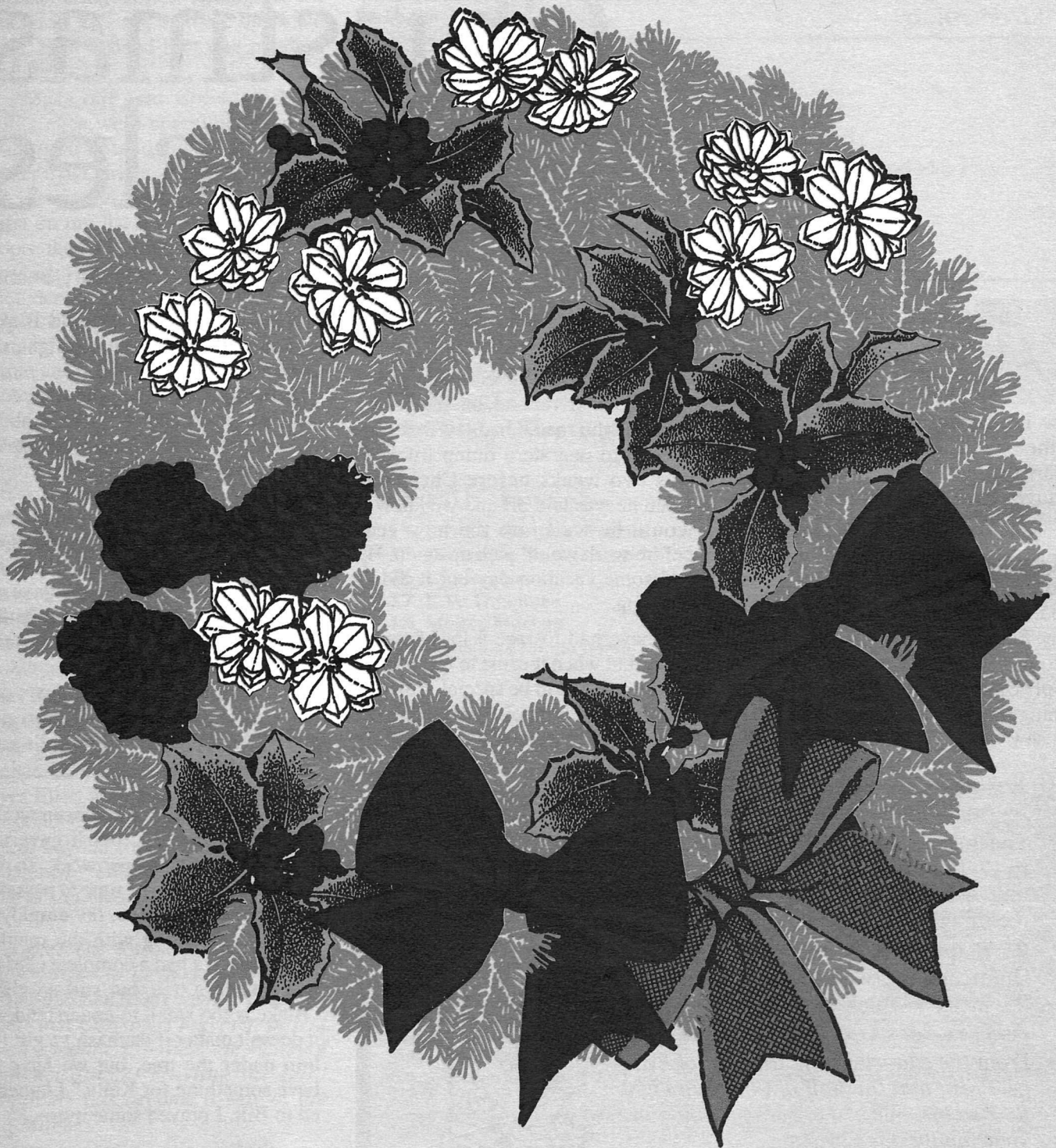
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evangelical

# VISITOR

December 1992



*Our Christmas Tradition*



# Four Christmas Miracles

by Mary Benner

**A**S A CHILD, I was accustomed to going to church regularly, but never had a personal relationship with the Lord. My husband, Bill, on the other hand, had been raised in a Christian home, but as an adult had strayed terribly from his upbringing.

Through the prayers and ministry of the Riverside Chapel congregation, Fort Erie, Ont., my life had been profoundly affected. I received Christ as my Savior and I began to mend a worn-out and loveless marriage. The Holy Spirit was leading and strengthening me daily as I learned an entirely new way to relate. Little did I know

that my young faith would be tested so soon.

My husband had been a long-distance truck driver and, having grown "tired of the road," had left that profession to operate a dump truck. It was two weeks before Christmas when he was laid off and we knew it would be well into the new year before work would pick up again. He had some vacation pay but it didn't last long.

I have had to face a lot of tough times, but when it came to Christmas, I felt it just had to be special. You can imagine my disappointment. Here we were with our two children, 9-year-

old Kelly and 13-month-old Blake, and absolutely no money in sight, not even enough for groceries. One morning, facing each other and our problem, Bill's response was, "Pray about it." Simple words, but what an impact they would have on our lives!

**Miracle number 1.** My Dad phoned and asked us to stop by and pick up our Christmas money. Because he hated shopping, he always gave us cash in advance to purchase gifts for our family. To our surprise, instead of the usual fifty dollars, there was one hundred dollars. This was wonderful. We decided to buy groceries and a Christmas tree with Dad's gift. I continued to pray.

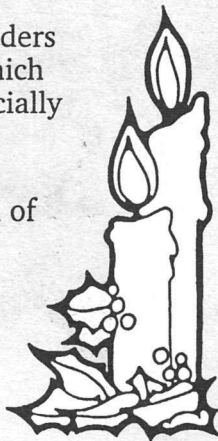
**Miracle number 2.** I had been working a part-time job, but it gave me less than eight hours per week. To my delight, when it came time to pass out the Christmas turkeys, my employer included me along with the regular staff. Now we had a complete Christmas dinner, a tree, but still no gifts. "Blake is too small to understand, so it doesn't matter if there isn't a gift for him under the tree, but we have to have something for Kelly," I lamented to Bill. I prayed some more.

**Miracle number 3.** Christmas day drew near and the empty tree was a

The July issue of the **Visitor** invited readers to share personal or family traditions which help to make the Christmas season especially meaningful.

We thank all those who contributed. Unfortunately, we were unable to use all of the articles which were submitted.

.....  
From the editorial staff, the staff of Evangelical Press, and the staff of Christian Light Bookstores, our best wishes for you and your family this Christmas.





constant reminder of our dilemma. Bill spent his days at a trucker friend's garage helping repair his vehicles. This gave Bill something to do besides worry. Two days before Christmas, he came flying home, so excited he could hardly talk. A fellow whom he hadn't seen in several years had stopped by the garage. Encountering Bill, he apologized for not being able to pay more on an old debt, then handed him one hundred dollars.

"Make out your Christmas list." Bill's eyes were sparkling. "Everything you have dreamed of having under that Christmas tree!" I contested his suggestion, but he insisted. First on my list was a pair of leather boots, then matching gloves; a housecoat; and an electric kettle. A Play-Doh dentist set headed the line-up of toys for Kelly and Blake. Even as I wrote, I said to myself, there's no way he can buy all of this with a hundred dollars.

**Miracle number 4.** Christmas Eve morning Bill and his best friend were off on a shopping spree. It was getting dark before they returned, arms laden with packages. "I got everything on your list," Bill exclaimed. "I even have a couple of dollars left! The store owners were practically giving the stuff away."

What a time we had that Christmas Eve, wrapping the gifts and placing them under what had been a very lonely looking tree. Seeing the evidence of God's faithfulness, Bill's eyes filled with tears of joy. God had responded to our prayers and met our needs beyond anything we could have imagined. "Thank you, Jesus, for loving us so much."

*Note: The lesson of God's provision proved to be very important to Mary and her young family. That was their last Christmas together. In less than a month, Bill died, the victim of a heart attack. Trusting the Lord implicitly has become a way of life for Mary.*

This story, which happened about a decade ago, was submitted by Barbara Day, Ridgeway, Ont.

# evangelical VISITOR

The official publication of the Brethren in Christ Church  
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# Better than peach cobbler

by Linda Queenan

**G**REAT-GRANDMOTHER STONE never seemed to be of much account. She never cooked spring fryers nor chicken and dumplings, like Grandma Ruth did when company came for dinner, never made peach cobbler, never snipped bouquets of zinnias for the cut glass vase that sat off-center on the round oak table, next to the Tiffany table lamp with its cord snaking toward the ceiling socket.

Instead, she sat in her platform rocker like a permanent fixture, in the choice spot of our small country home—between the Warm Morning coal stove and the dining room window. Always decked out in thick cotton stockings, her small, swollen feet stuffed into black Enna Jettick oxfords, she wore ankle-length, long-sleeved dresses made by Grandma Ruth, topped by crisply-starched and pressed aprons sewn from chicken feed sacks. I always wondered why she wore aprons; while other women wore them to keep their dresses clean, Granny Stone never did anything to get *her's* dirty.

Day in and day out she rocked, doing nothing special, except to step outside on warm, sunny days “to git the stink blowed off,” as she called those brief excursions. Occasionally, she would share with me a toothless grin and stories of when she was a child in her West Virginia birthplace,

until the Lord took her in her ninety-sixth year. Friends and neighbors lovingly shortened her given name, Sarah Frances, to “Aunt Frank,” and the only time she did a whole lot of talking was on Sundays, when the preacher and his wife came to dinner. It was then, too, that she chastised all women who sinned by sewing on the Sabbath, saying, once they got to heaven they would be obliged to pick out all the stitches with their nose.

Two other “fixtures” seemed as permanent as the old lady herself, remaining virtually untouched except for when Grandma Ruth gave the linoleum floor its daily sweeping: Great-grandmother's chairside table with its small tin of peppermints on her left, and her heaping basket of coffee can keys to the right. I understood the peppermint tin's purpose; she often allowed me to “sweeten up a spell,” if it wouldn't spoil my supper. But I was totally puzzled by her basket of tin. Surely, the old lady must be goofy, I reasoned. While other kids' grandmothers cherished old family pictures, dusted heirlooms and made quilts and doilies, mine collected coffee can keys with spirals of tin still wrapped around them.

Grandma Ruth gave her coffee can keys. Neighbors gave her coffee can keys. The word got around to friends and relation, who brought coffee can keys, and she added each one to her

basket as though it were a precious jewel. All year long her hoard grew higher and higher, far into winter when frost etched the panes of the window near her rocker.

Not until Christmas Day did I discover the purpose of Granny's collection. Crawling from the warmth of homemade quilts and feather ticks, I dashed into the parlor to behold a sight to dazzle the eyes of any four-year-old. There, hung on each branch of an immense fir tree, were Granny's coffee can keys, the tin coils pulled long to reflect the beams of every colored light.

“Granny,” I shrieked with delight, “there are all the coffee can keys from your basket, and they are beautiful!”

“No, child,” she replied with a wrinkly smile, “those are not coffee can keys. They're the curly locks snipped from the heads of angels.”

Half a century has slipped by me and with it all but one of those angel locks. But each year that sole survivor takes a place of honor on our family Christmas tree. Each year, too, the story of Granny Stone, a lady who attained precious accountability in my heart through the simple act of saving and giving, is shared with our own children and grandchildren.

---

*Linda Queenan is a freelance writer and a member of the Pleasant Hill (Ohio) Brethren in Christ Church.*



# The Christmas story at our house

by Emerson and May Frey

**E**ACH CHRISTMAS FOR THE LAST SEVERAL YEARS our 5 children, their spouses, and our 15 grandchildren enact the Christmas story in our large family room.

We try to give grandchildren different roles each year. When we had a baby small enough to put in the cradle, their role was a natural. Now with the youngest 4 years and the oldest 18 years, roles change somewhat.

A small cradle made out of the bark of a tulip poplar tree from our lot serves as the manger. Parents are assigned to coach the shepherds, angels, holy family, and the wise men. Coaches must get costumes and props and instruct the actors in about 45 minutes.

Adults may play such roles as the innkeeper, Herod, narrator, and photographer.

Aluminum foil from the kitchen, blankets and afghans, sheets, animal hides from Grandfather's hunting collection, and a twisted wooden cane

he found in the woods serve for shepherd cloaks, king's crown, angel halos, wise men's robes, and a shepherd's crook. The angels in white robes and silver halos sing from the open stairway. The startled shepherds in their coats of skin hear and hurry to the manger in the stable by the Christmas tree. They bring no gifts but the worship of their humble hearts.

The wise men consult with Herod, then find their way to the manger bringing their gold, frankincense, and myrrh (so recently discovered around the house).

Mary, Joseph, and the Christ Child and the (human) donkey are told to journey to Egypt to save the young child's life.

Actors are to recite the story as told in Matthew and Luke.

The drama may be seen in four scenes: (1) tax registry and stable registry, (2) angels and shepherds, (3) wise men, and (4) flight to Egypt.

The cast consists of:

Jesus (baby or doll)

Mary

Joseph

donkey

Innkeeper

Angels (several)

Herod

Wise men

Shepherds (several)

Sheep

Narrator (Grandmother and Grandfather)

Coaches (the parents)

The whole drama from part assignments to enactment is probably under two hours. Much of the fun is in seeing what ingenious props, costumes, and ideas can be pulled together in so short a time. All of us, adults and children, have a wonderful time celebrating Christmas.

---

*May and Emerson Frey live in Millersville, Pa., and are members of the Manor congregation. Emerson chairs the Board for Media Ministries.*



# Our Nativity picture

by Vida Yoder

**W**HEN OUR CHILDREN WERE SMALL we wanted to impress upon their minds that the reason Christmas is so special is because it is then that we celebrate the birth of Jesus.

To emphasize the idea, Leroy made a wooden frame for a Nativity scene from a picture roll on the life of Christ. (Remember those rolls the Sunday school teachers used as they taught, and the matching cards the children were given, to help them remember the lesson?)

After the picture was in the frame, Leroy fastened a string of colored lights around it, then placed evergreen sprays all around. Next small ornaments were fastened to a spray here and there. Now it was ready to be placed on the mantel and the lights turned on. It was so satisfactory to us that we continued using it for the grandchildren. It was hard to do alone after Leroy was gone, but I still do it every year, just as we began fifty years ago.

---

*Mrs. Leroy G. Yoder lives in Harrisburg, Pa., and is a member of the Harrisburg congregation.*



To Abby, Emmy, and the children of Manor Church

# Out of the Black Forest

by Cindy Lou Witman

**T**HERE ONCE WAS A YOUNG BOY named Hans. Hans lived in a cozy little cottage on the edge of a great woods called the Black Forest in the country of Germany. It was called the Black Forest because the evergreen trees grew so thickly that they made the woods appear very dark. In the Black Forest the sunlight never reached the ground, so the only thing that covered the ground was a thick layer of pine needles that dropped from the trees year after year.

Every Christmas Eve, Hans and his father would take their axes and venture into the forest to find the perfect Christmas tree. On one particular Christmas Eve, wearing their warmest coats, they left the wonderful smells of Mother's kitchen. As they entered the edge of the forest Father said, "Hans, stay nearby. You know how easy it is to get lost in the forest. And beware, there are more wolves than usual this year."

"Don't worry, Father, I play in the forest all the time," said Hans. "I know my way."

Hans strayed away from his father and found what he thought to be the perfect little tree for their Christmas celebration. He used his little axe to chop it down and fastened it to his back with his rope. He was so very proud of his treasure.

"Father!" he called. "Come, see what I've found!"

But there was no answer from his father or anyone. There was a great stillness in the forest. It was the kind of stillness that comes before a storm. The air had a familiar heaviness that felt like snow. Hans knew it was time to hurry home.

But the faster he walked, Hans knew he was getting deeper into the forest. The forest became completely black, because the moonlight could not find its way through the thick trees.

Hans thought of how worried his parents must be. He thought of the delicious cookies he would be eating if he was safe inside the comfort of his little home. How he wished he would have listened to his father. Just then Hans felt something cold on his nose. It was beginning to snow. In the distance Hans could hear the howling of the wolves. Hans knew he would

*One Christmas, I was unexpectedly asked to supervise 125 children while the adults finished rehearsing our combined Christmas concert. The children had already rehearsed for an hour and were restless; moreover, the room we were restricted to was not childproof. I directed the children to sit down, since I had decided to tell them a story. I quickly prayed, "Dear Lord, please, give me a story for the children." This story, "Out of The Black Forest" was the result of that prayer. Every year, the children request that the story be retold.*

*—Cindy Lou Witman*



freeze to death as the air became colder. And perhaps the wolves would find him with their keen sense of smell.

Hans quietly whispered, "Dear God, forgive me for disobeying my father. Please help me."

Suddenly Hans had an idea. He felt his way until he found a huge fur tree with low branches that nearly reached the ground. He loosened the little tree from his back and began to push aside the thick carpet of pine needles. He fashioned a bed long and wide enough in which to lie. Then he covered his body with a blanket of soft thick pine needles till only his face and arms were uncovered. Lastly he pulled the little tree across his blanketed body. Hans was beginning to feel warm and comfortable in the sweet smelling softness of his woodland bed. He was sheltered from the snow under the low branches of the huge fur tree. And the little tree which was meant to have been decorated with treasured ornaments was now protecting him from the wolves. But could it? He knew the wolves with their keen senses would be able to smell his scent as they prowled the great forest during the night.

"And now," he thought, "I must pray."

"Oh God, please protect me from the wolves and the blackness of this night. Please send me help with the morning light. And thank you, God, for what you're going to do. Amen."

Hans felt drowsy and drifted into a deep sleep. Sometime during the stillness of the night, Hans heard something scratching at his feet. He held his breath and could feel his heart pounding with fear. Then, as suddenly as it began, the scratching suddenly stopped.

It seemed to be only a moment later when Hans opened his eyes to the dim light of the morning. He rolled the little tree off his bed. He brushed the pine needle blanket away and stood up. Hans hoped he could find his way out of the Black Forest as the light became brighter.

"Surely I will be home soon. How happy my parents will be to see me." But during the night a thin layer of snow had covered the ground and branches of the trees. Nothing seemed familiar. Hans began to wonder if he would ever taste his mother's Christmas pudding again.

Just then Hans thought he heard footsteps. Hans saw a boy walking toward him. The boy wore a white robe, and his face gave off a radiant light which pierced through the dim morning light.

"Are you lost, too?" Hans asked as the boy approached him. "No," said the boy, "I have come to save the lost."

"Do you know the way?" asked Hans.

"I am the Way," stated the boy. "Take my hand. Follow me, and I will lead you."

The boy led Hans through many valleys and across the snow-covered hills of the forest.

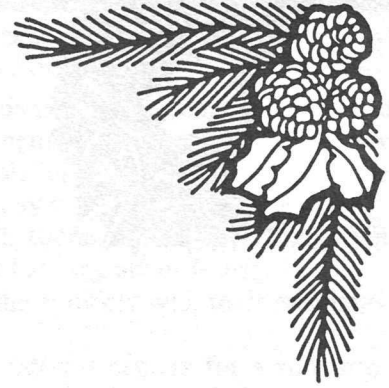
"How did I ever get so lost?" said Hans.

"You were disobedient," said the boy. "You chose to go your way."

Hans learned to trust the boy and followed him out of the Black Forest. Soon they came to a clearing which was the meadow near his home.

Hans asked the boy if he would like to spend Christmas with him and his parents. The boy replied, "I can't come with you, but I will be with you always."

And so, Hans followed the leading of this boy throughout the rest of his life, and he was never, never lost again.



**Questions to ask  
the children:**

1. Why did Hans get lost in the forest?
2. What did Hans do when he realized he was lost?
3. How did Hans find his way back home?
4. Who was the boy?

---

*Cindy L. Witman directs the Youth Choir at the Manor Brethren in Christ Church (Pa.), is a registered nurse, and the mother of two daughters.*



# Advent ADVENTures

by Betsy Schwarzentraub

**B**ESIDES THE USUAL WREATHS and bathrobe drama, what do we do for children and families this Advent?" church leaders ask.

Twelve ideas culled from Christian education ministers and local churches across the country will deepen the meaning and celebration of Advent for all ages:

**1** Congregations can publish an issue of *The Jerusalem Times*, writing an article a week per Sunday school class (adults included) for a variety of viewpoints. How would a current newspaper tell the story of Jesus' coming? Initial articles might cover Mary's big surprise; how Joseph greeted the news; what the shepherds saw and heard; and rumors among the residents about the wise men passing through. Later news items could investigate Herod's attempted cover-up, give the innkeeper's side of the story, and interview neighbors on what they guessed about these events. Reports can come in from the paper's Bethlehem and Nazareth bureaus.

*Clip this article and  
use it as you plan  
for next year's  
Christmas season*

Creative thinkers can imagine advertisements for shops and services, such as camel caravan guides; a baker's shop; fabric weaving and dying; local religious

services; area events; a carpenter's shop; a well-digging service; a family fishing enterprise. Post the newspaper in the narthex or fellowship hall so that people can read it as it is compiled.

**2** Early in Advent, Sunday school teachers and classes could host an ADVENTure craft day. Set aside a full Saturday or a Sunday afternoon at the church, with tables throughout the hall for different gift-making activities. You may want to include: tiles to make trivets; block printing (potatoes and linoleum tile); make-your-own slides to go with a psalm for worship; candle making (by sand or ice molds or by dipping); decorating gingerbread people; rib-

bon chains for the tree; creche scenes; painting plates; stained glass calligraphy; rubbings from etchings; and a caroling corner. Color-coded tables for different age levels help young people find their own way.

**3** All ages could be involved in painting a Christmas window or mural. If painting on glass, draw the scene in advance and tape it to the outside of the window for a guide. Before painting, test tempera paint for the best consistency. Save spaces for out-of-town young people to paint their part of the scene when they return just before Christmas.

**4** Have a creche scene exhibit. One church displays about two hundred creche scenes on one day each year. They invited the congregation and community residents to find as many different nativity scenes as possible. You can do this by planning one Sunday before Advent begins to display all the creches on tables along the sanctuary aisles. Beside each set is a card saying what family loaned it, and noting its nationality or culture. Emphasize that almost every culture has a Christmas story. This message can be woven into the worship experience.

**5** Set up a storyteller's corner in the sanctuary or church hall for the month, with props such as a rug, cloth, and poles. Leaders can invite church families to loan their favorite Christmas storybooks to that corner for a Sunday or for the season. Some may volunteer to read it at the children's time in worship, or at a family Christmas Eve service.

**6** Grow a Jesse Tree with each Sunday's worship theme. One church began Advent with a sanctuary banner of a tree with bare branches, and by Christmas Eve it was covered with symbols and leaves.

You can add one symbol to the tree each Sunday before the worship experience, which focuses upon a biblical person or event leading to the coming of Christ. As each symbol is added the anticipation of Christ grows. Your pastor may enjoy designing Scriptures and sermons around these

hallmark events. By Christmas Eve the symbol for Jesus is placed upon the very top of the Jesse tree.

**7** Sponsor "Advent in the Arts." So much of the Christmas story is told in art, and not only in paintings and sculpture. Church members love to discover and recognize other's buried talents, and make good sleuths for finding artists in the community. They can find additional talented people in community college or recreation class lists, or talk with the staff of the local library.

An "Advent in the Arts" event may have a range of experiences including a puppet theater; a weaver or potter at work; someone miming the Christmas story; a tole painter displaying wood painted with Christmas themes; or a secret songwriter teaching an original piece for the Advent season.

**8** Create a Christmas 'care'ousel for children. Weekday morning activities for elementary-age children during the week before Christmas can be a special way of caring for families in the community. One local church developed this yearly tradition on an adapted vacation Bible school format in order to reach out to non-church families. It showed people that the church cared about them, particularly during the high-pressure holidays. In this way they touched many families they had never reached previously through more traditional educational activities.

You can design children's activities ranging from making tissue paper wreaths to writing poetry to shaping bread dough ornaments. On the last day hold a short program showing what the children have done, and invite parents to attend.

**9** Make a mobile of symbols for sections of the Christmas story so that each level balances and can be added for that Sunday's lesson. For example:

scroll—oil lamp—dove

wise men—star—Bethlehem

sheep—angels—shepherds kneeling

Joseph and Mary—stable animals—baby Jesus

**10** Create a living Advent calendar by constructing a wooden frame large enough to conceal four people.

At a church Christmas program a mixture of children, youth, and adults tell the Christmas story by alternately popping into the wooden window frame, showing a symbol and telling that part of the story.

**11** Make a Chrismon tree. Some congregations already may decorate a church Christmas Tree entirely with "Chrismons"—symbols for Jesus Christ, usually made in white and gold. You may want to:

—have a special Chrismon service, explaining each of the symbols and what they say about Jesus;

—post a chart of the symbols with their meanings or with Bible references.

—create different interest centers for a filmstrip on Chrismons, a story about waiting and the meaning of Advent, and a "gallery" where people may see posters, prints, and slides of art masterpieces on the Christmas theme.

**12** Go on a journey to Bethlehem. This congregational event has been a favorite for years in one church, and involves almost all of their members. They transform the fellowship hall into the town of Bethlehem. Children, youth, and adults come in costume and act out a day in Bethlehem, complete with tax collectors, thieves and beggars; women at the well; bakers making bread at the kitchen; an inn busy with customers and travelers; a carpenter making items in his shop; a weaver and a potter, each with items for sale.

Everyone explores the town, enjoying the shops. An unrecognized Joseph and Mary wander through the crowd. A teacher begins to tell the story of the first Christmas at the town well. Then a child runs in crying, "Come see what's happened in the stable!" When they all arrive they find Mary and Joseph and a real baby. They sing some Christmas carols and close in thanksgiving and joy for God's gift of love in Jesus, given to the world in our need.

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© 1992 by Betsy Schwarzentraub, author of *Counting the Days to Christmas: A Family Advent Book*, soon to be published. For a list of Advent resources compiled by the author, send a stamped self-addressed envelope to *Evangelical Visitor*, P.O. Box 166, Nappanee, IN 46550.

## Something from Jesus



Betty Van Ordin remembers over 60 years ago when she, a little girl from a poor family, started coming to Sunday school. Betty said, "My parents weren't Christians, but I went without them. Imagine my joy when the Sunday before Christmas my teacher said she would have a gift for me the following week.

"All week I dreamed of what it might be. A cross? A Bible? A picture of Jesus in a stand-up frame? Maybe a book with stories about Jesus?"

The big day came and Betty unwrapped her gift. It was a string of pearls. "My heart sank," she said. "Anyone could give pearls. Why hadn't my teacher given me a 'Jesus gift,' something special I could only get where I learned about him? To this day I can remember how disappointed I was."

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# Televangelists' credibility: who determines it?

by Lois Beck

I HAD BEEN IMPRESSED with the church service—nearly 1,000 Martiniquans (in the French West Indies) enthusiastically worshipping God. Here was a seemingly successful missionary effort on the part of the French, one that clearly helped counter the colonial legacy of oppression. So I was enthusiastic about meeting the pastor. But I was taken aback by his fervent comments when he learned I was an American: “Do you realize how much harm your televangelists have done to the cause of Christ in our area of the world? Why are Americans so gullible in continuing to support these preachers even after their misdeeds are exposed? And why does the press report such scandals? Don’t they have more important things to cover?”

The pastor’s questions were quite legitimate and I was willing to discuss them further; although I had few answers, I found the topic an important one to explore. Unfortunately, the pastor was not interested in more discussion, for he moved on to other topics. However, this conversation triggered some thoughts.

As a teacher of communications, I

can appreciate the press’s responsibility to inform the public about such scandals, and the need for our religious leaders to be accountable to the public. I recognize that audience perception of televangelists and their degree of expertise and trustworthi-

ness determines to a large extent their credibility. On the other hand, the speaker has the ability to *enhance* his or her credibility by means of a number of techniques. And television technology gives the televangelist a valuable tool to increase this credibility. Therefore we believers have the responsibility to develop our visual literacy, that is, our ability to recognize when televangelists might be manipulating our perceptions of them.

Therefore, this article will attempt to look at the nature of the religious broadcasting audience and the factors which would make viewers likely to confer credibility on the preachers, as well as what televangelists have been doing to *enhance their credibility*.

We viewers most frequently choose programs that already interest us or that we already agree with. Thus a non-church-goer will probably not view a televised Sunday morning worship. One way that television preachers can circumvent this factor is by wrapping the message in entertainment; perhaps this partially explains the initial success of so many evangelists who borrowed the talk show or variety show format.

*Visual literacy is a skill all viewers need to develop, so we can recognize when electronic preachers are abusing the potential of that medium. Likewise, we need to sharpen our biblical literacy so that we will recognize distortions of the gospel message.*

As a result, we have a limited audience which is already interested in the message, probably believes most of it, and is disposed to accept it uncritically.

There is an additional factor which leads the audience to uncritical acceptance. When viewers or listeners have contributed to a broadcast ministry, they welcome any evidence that points to the effectiveness of that ministry so that they can reassure themselves that they are doing the right thing. Evidence of success might include the size of the audience, the number of stations that carry a program, and evidence of people being touched by the program (especially conversions for which it is virtually impossible to gather statistical evidence).

Even though much of the audience is already predisposed toward the television preacher, he also works actively to establish his credibility, concentrating on three areas defined by Aristotle. The credible speaker is knowledgeable, has good character, and good will (that is, he cares about the audience).

A televangelist seems competent and knowledgeable by *appearing* successful (having a well-equipped studio, smartly dressed guests and talented performers) and by the success of his ministry outreach.

But why don't viewers judge the preacher on the soundness of the gospel message he conveys? Well, several current books dealing with the electronic pulpit\* claim that people today are either biblically illiterate or poorly educated as to what the Bible

says, so they are not in a position to evaluate critically how the television preachers handle God's Word. Thus, they confer credibility on the message because of its trappings.

A second component of credibility is character. Since televangelists are not personally known by their audience, they are in a position to control the presentation of their character, without fearing any contradictory disclosures—unless their transgressions are widely reported in the press.

Direct eye contact is one important way to convey character or honesty nonverbally. The tight close-ups of the evangelist looking straight into the camera (actually the teleprompter?) undoubtedly communicate this. Additionally, when the preacher leans slightly towards the camera, he is perceived as honest and serious.

Good will, or caring about the audience, the third component of credibility, is easily achieved as the televangelist looks straight at the camera and urges his viewers to write or call the 800 number shown at the bottom of the screen and "tell us your struggles, your prayer requests so that we can intercede before the Lord on your behalf, and help you claim victory over your problems."

Another dimension of credibility is dynamism. A speaker who is enthusiastic and strongly interested in a topic is seen as dynamic. Televangelists clearly excel in projecting dynamism with their fast-paced, technically smooth productions.

Voters are becoming more aware of how politicians are trained to make

the most of these aspects of delivery in order to increase their credibility. We should also apply this healthy skepticism as we view television preachers.

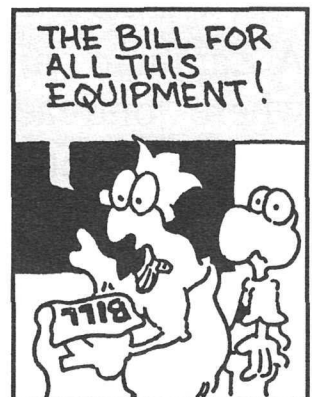
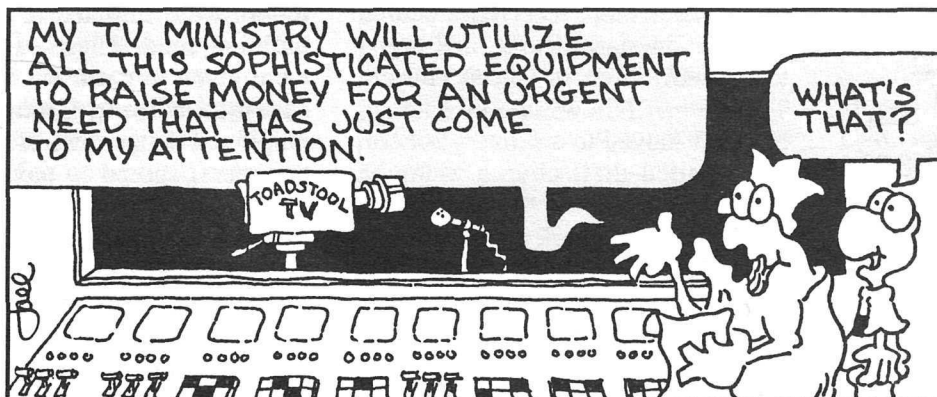
So it seems as if the audience which fails to exercise discernment or hold televangelists accountable is partly responsible for any abuse of power that may occur. As I recall my conversation with the French pastor, it seems to me that maybe we, as believers, bear some responsibility in having created televangelists who could have such a negative impact on the spread of the gospel.

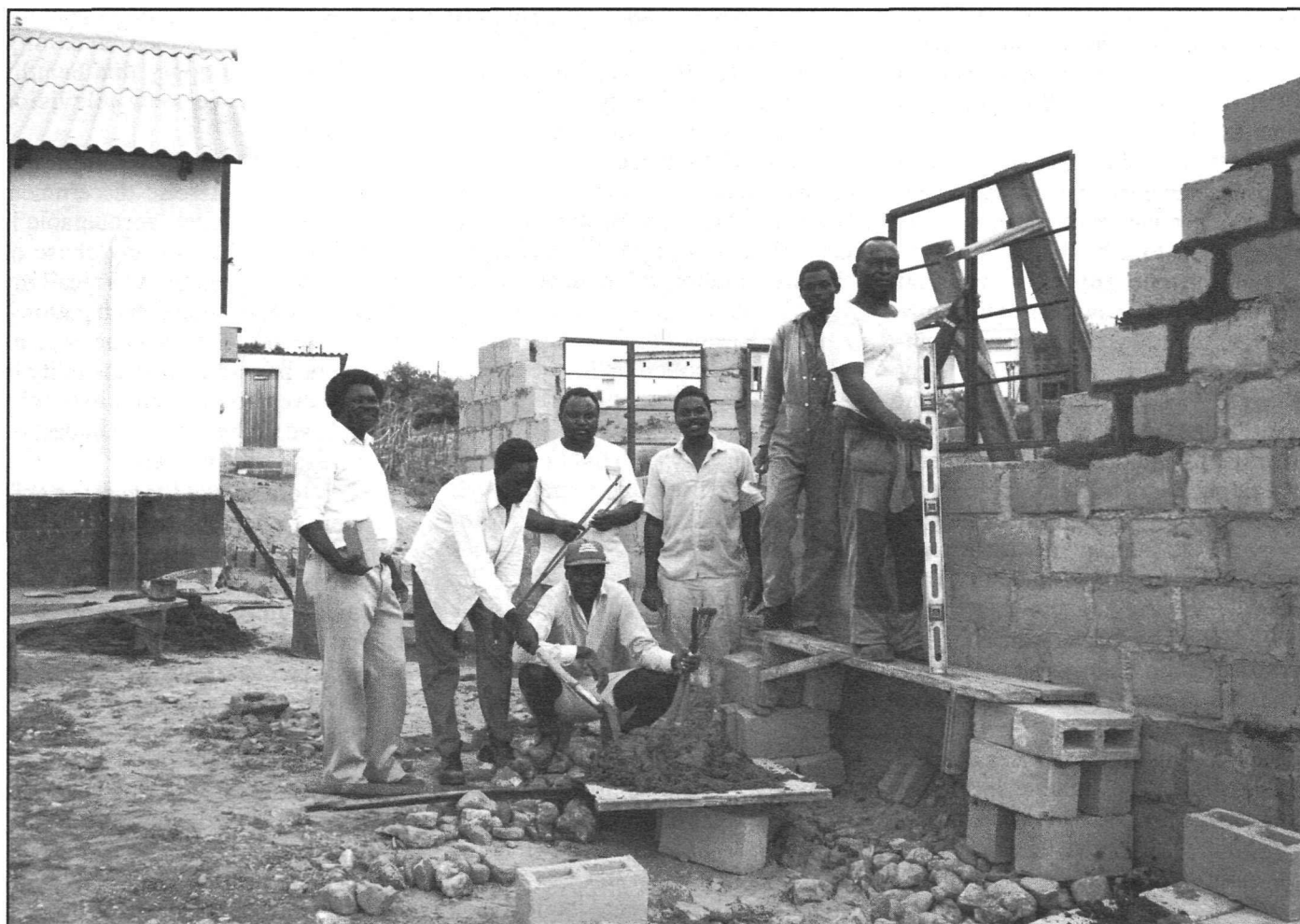
Therefore, *visual literacy* is a skill all viewers need to develop, so we can recognize when electronic preachers are abusing the potential of that medium. Likewise, we need to sharpen our *biblical literacy* so that we will recognize distortions of the gospel message, and we need to be more critical viewers, becoming aware of our predisposal to accept certain messages. May God help us to develop these capacities.

\*William Alnor, *Soothsayers of the Second Advent*, (Revell, 1989); Michael Horton, ed., *The Agony of Deceit: What Some TV Preachers Are Really Teaching*, (Moody, 1990); Quentin Schultz, *Televangelism and American Culture: The Business of Popular Religion*, (Baker, 1991).

Lois Beck is a member of the faculty of Messiah College, Grantham, Pa.

Pontius' Puddle





# Maamba Mines

A Zambian church where "outreach" and "church planting" are more than words

by Dick Miller

Maamba is a small mining town located 120 kilometers from Choma in Zambia. In

1980 three men, who attended Brethren in Christ churches before being transferred to Maamba and who were then attending other churches, decided to plant a Brethren in Christ church in our town. They contacted the bishop, received a church constitution, agreed to it, and registered a Brethren in Christ church. They began fellowships in a home, but later moved to a primary school. They called their church Maamba Mines.

The spiritual spark and nucleus of this fellowship were five singers. They met as a group to sing and minister in villages around Maamba. At funerals they comforted families through prayer and sharing God's

Word. In Maamba, they met in homes to study the Bible. Although the group has added a sixth member, The Revival Group is still active today as they continue to minister to villages and homes each Sunday. Through the efforts of this group, several branch churches were started. Some operate under the umbrella of the Maamba Church and are led by lay leaders; others are now directly under the Zambia Brethren in Christ Church.

In 1985 family pledges of K20 per month were initiated to begin their building fund. These early pledges were given in cash, but in 1986 the Maamba Mining Company, who employed 40 percent of the church members, agreed to payroll deductions for employees attending the Maamba Mines Church. The company pays interest on these payroll deductions and disburses funds as requested. Each month the company sends a computerized summary to the church listing the contributions by



individual and the total balance in their fund. Also, a "love offering box" was placed at the rear of the church for members not working at the mines. These building funds, plus aid from the Brethren in Christ World Missions, supported the construction of a church building in 1987. Maamba members did all the construction work, including the rock crushing.

In addition to The Revival Group, other singing groups within their church include the Children's Choir, Youth Choir, Men's Chorus, Ladies' Choir, and the Official Board. Church members include supervisors, managers, nurses, electricians, pipe fitters, mechanics, builders, and computer technicians.

Church attendance averages 150 even though it is affected by shift work at the mines. Fifty percent of the present congregation are new believers, being led to Christ since 1980.

Maamba Mines Brethren in Christ Church has sent three men from their congregation to Sikalongo Bible Institute. Two are now pastors of urban churches in Mufulira and Kafue, and the third is now attending Bible School. Many Sunday school teachers and lay preachers in other churches have had their roots at Maamba Mines.

One original member of The Revival Group is on leave to the U.K., studying for a masters degree in Mining, a three-year company sponsored program. Another original member is now farm coordinator at Nahumba Mission.

Construction of a pastor's house was started in 1991 and is now under roof. They are hoping to receive funds, including some matched funding from the Brethren in Christ World Missions, for completion during 1992. "Outreach" and "church planting" are more than words at Maamba Mines Brethren in Christ Church.

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*Dick and Ettie Miller recently returned home from three years of service in Africa with Brethren in Christ World Missions.*

# *I kept my promise*

by Fannie Longenecker McBeth

I first met Bina Ali at her home when I was doing visitation with Sikalongo Bible Institute students some years ago. After hearing a Bible lesson and having some discussion with us, she said she wanted to repent. About that time her husband, Joseph Muleya, arrived home, and he also professed a desire to repent: "But not here. It must be at the church!" The following Sunday at the church they both remained after the service and prayed to God for forgiveness. Bina Ali seemed sincere and came to services regularly for a time after that. Joseph, however, seldom came. I believe they may have attended services in Sikalongo Village at another church.

A few years later, a Bible school student who served with the Sikalongo Village Church asked me to go with him to Joseph's home. When we arrived in the village, I saw a heap of roots, which indicated that someone there was active in treating people using demon power. We had a Bible lesson and tried to point the people to the one true way. Apparently regular visitation to this village was not continued. Although I returned to the States in 1984, I continued praying for Joseph Muleya.

I arrived back at Sikalongo in 1991, and I soon met Joseph on the path. We joyfully greeted one another. I wanted to visit him at his home. Arrangements were begun, but as the months passed these were not carried through. Each time I met Joseph, he would wonder, "When are you coming to visit?"

"I will come," was my reply. But as the time for my departure drew near and the visit still had not taken place, I thought, "I cannot go without visiting Joseph at his home. I promised!"

On my last Thursday at Sikalongo, Muula Syatambika (a Sikalongo Bible Institute student) and Chinyama Hamweenda (a student from the Theological College of Central Africa on holiday at the time) walked with me to Joseph Muleya's village. The message I had sent that we were coming had reached them, and they were at home. I noticed that there was no heap of roots where they had once lain. So I asked Joseph, "When I visited you before there was a pile of roots lying here. Now they are gone. Are you no longer treating people?"

"I misused the money that I received from that work, and so the spirit left me. I don't have that power any longer. I used to be able to tell when people were coming to see me. I could see things in the night. But not anymore." And he did not seem sad about it. I asked him how the spirit had come to him. In reply he told the story I had heard from others years before about how someone had used sorcery against him, and he became very troubled by spirits.

I turned to my brothers Syatambika and Hamweenda to give the message of salvation. They gave a very good scriptural explanation of how one can be saved. When they finished, Joseph Muleya was ready to receive Christ. His prayer was sincere and from the heart.

Joseph was in church the following Sunday, my last Sunday at Sikalongo. What a joy it was to greet him after the service! I was glad I had kept my promise to visit him. I believe God is answering my long-continued prayers for him. Pray for Joseph and Bina Ali. Please pray also for Mr. Syatambika as he disciples these new believers.

# God at work in our world

## International Student World Week

Mim Stern—Philadelphia, Pennsylvania

The week in the quiet Berkshire Mountains of Massachusetts in August was like a working vacation, truly a therapeutic change from the screaming sirens of the city. Imagine wearing heavy clothing while people in Pennsylvania sweltered. God also provided Chris, who needed housing for a few summer weeks, to empty our mailbox, water the plants, and open the door for the Bible studies, which were ably led by Pablo and Estele, soon to return to Mexico City.

The Bible teaching at the camp was excellent and clear. A very special thing happened during the week. Maki, a Japanese girl who accepted the Lord during the Billy Graham Crusade in June and has been faithfully attending Bible studies, asked to be baptized.

During the baptism, two Chinese observers were very touched. One lady, who had resisted the Lord for two years, wept openly. She accepted the Lord the next day! The other, a doctor, was hearing about Jesus Christ for the first time that week. He wanted to dive into the water, too. The pastor asked him if he could answer the questions he had asked of Maki. "No," he said, "I'm still weighing what this could mean to my family." He shared later that he believed "99 percent," but he was not ready to face what total commitment would mean if he returned to China.

## Mrs. Mano's akashi

Kazuko Mano—Nagoya, Japan

Today I have an *akashi* [testimony].

When my husband and I visited his mother, she said to him, "Why don't you buy a grave plot at my temple yard?"

He answered, "Can I put up *kiristo kyo no haka* (a tomb for a Christian) in

that place?" I was very surprised at his response to her question.

She asked, "Are you going to have *kiristo kyo no haka*?"

He answered, "Yes."

I didn't know that he was thinking of such a thing. That was the first surprise.

I have been praying for my husband's mother that she will have a chance to know about Christ and meet him for herself. So I said to her, "Will you come to our church with us?"

Her answer was, "Yes."

She is a very enthusiastic Buddhist. But at this time she was very quiet and did not get angry. This was the second surprise. God is working!

## Divine uprooting

Thelma Book—Kitakyushu, Japan

Yesterday we went to Shimonoseki for this month's Monday gathering. Doyle hadn't had time to prepare a regular study, so we asked the people who came to share anything God had been doing in their lives in the two months since we had last met.

Mrs. Yamamoto told her story of losing the key to the little shed at the church where various equipment is stored. She and a college boy went one day to pull weeds. Since they couldn't get into the tool shed, they had to work barehanded. She got the young man started in one spot while she worked at another. She was praying silently that the key would be found.

When she went to see how the boy was doing, she discovered that he had, along with the weeds, pulled up all the marigold plants she and another of the church women had planted. Now he was in the middle of uprooting the morning glories as well. She was really upset, thinking, "Don't they teach today's young people the difference between weeds and flowers? What kind of deficient education system did this boy come up through anyway?"

But before she could say anything, the young man, pulling out one of the

last morning glory plants, uncovered the lost key. Maybe it had dropped out of someone's pocket when the morning glory had been planted months before. Who knows?

It does show that God's answer to our prayers may involve more than we bargained for! It's a sure thing they wouldn't have found the key until winter, and maybe not even then, had the morning glories not been uprooted!

## The Book report

Curtis and Leslie Book—Grantham, Pennsylvania

We are so grateful to God for Les's improved health. To be sure, that has been a watershed during our furlough. We have appreciated the prayers which have strengthened and encouraged us.

In addition to getting into many homes and churches these past months, Curtis has been doing some painting at the missionary home. If any of you pass by, notice the facelift of the old place on Grantham Square. The first week of October he attended a seminar on "Passages and Renewal in Missionary Life" at Overseas Ministries Study Center in Connecticut.

Leslie has been a guest listener in some sessions of Dr. Morris Sider's historical writing course at Messiah College. She hopes to begin research into writing a history of the Brethren in Christ Church in Nicaragua. One of the dreams she has had for some time is to continue her education. This winter she plans to begin working toward a master's degree in missiology/counseling. At the same time we will be looking into mission opportunities for 1994, as the Lord leads.

We covet your prayers as we seek to be obedient. Through your prayers and love you have been partners with us in mission, and we thank you. At the same time, we encourage you to seek ways to be missionaries where you are—or even, perhaps, in a new place.

# The Lord is not finished with us yet

by John Graybill

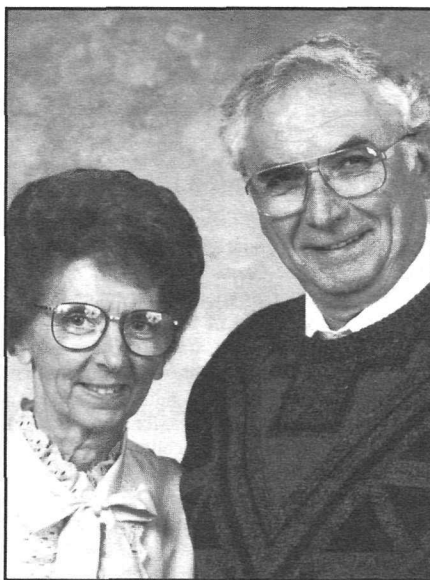
Psalm 37 is one of my most favorite chapters in the Bible. Within this past year, verse four has taken on a new meaning: "Delight yourself in the Lord and he will give you the desires of your heart."

When we left Japan on October 1, 1991 we assumed that we had completed our missionary service in Japan and we were heading to America to begin our second career, hopefully in some kind of ministry and full-time Christian service.

But deep down inside Lucille's heart, she kept saying to herself and to me, "The Lord is not finished with us yet in Japan." On January 19 we received a phone call from Japan reaffirming that this conviction of hers may be true.

The content of the message was that the Nishijin Company in Osaka (about an hour by train from Nagoya) wanted to invite us to join their company and to be in charge of conducting their Christian wedding ceremonies. To Westerners, this may sound strange to hear of a company specializing in conducting weddings, but in Japan this is quite common.

Since most of the homes and churches are small, many weddings and the receptions cannot be held there, thus huge wedding halls are built to meet this need of



society for both the Christian and the non-Christian. This Nishijin Company has a six-story building where 834 wedding ceremonies were held in 1992, often 18-22 different ceremonies in one day.

For the convenience of the prospective couple, the company provides wedding rings, gowns and formal wear, reception, studio for pictures, flower shop, six-seat beauty parlor, honeymoon travel plans, and gifts for the guests who attend. On the weekends, 256 people are employed.

The couple may choose the kind of wedding ceremony they desire. In past years, the Shinto and Buddhist ceremonies were usually requested, but in recent times the Western ceremony has become extremely popular. Thus, to meet

the demands of society, this company is now constructing a separate new chapel to accommodate 120 guests with a furnished apartment for the Graybills on the first floor.

John's assignment will be to give pre-marriage counseling to the bride and groom and then to conduct the wedding as scheduled by the office staff. This will average about four days per week. Lucille will also be involved in assisting in the ceremonies, doing floral arrangements, supervising table settings of the Western meal receptions, etc.

But this is not all. During the three remaining days of the week, we hope to begin a new church witness in that community, using the chapel facility for Bible studies and worship services when the building is not being used for ceremonies. Even though the owner is not a Christian, he did say to us during our visit there in October, "When I become religious, I want to become a Christian. I want a church in this area of Osaka and please use this chapel to make it possible."

We have signed a three-year contract with work beginning on January 15, 1993. We will have no direct support, nor administrative relationships with either the Brethren in Christ or United Christian mission boards, but rather we will be self-supported independent missionaries. However, we will be available as resource people to the Japan Brethren in Christ conference and will serve all nine congregations as guest speakers when needed and invited by the national church. Please pray for us.

## Friesen and Alwine to China

Todd Friesen and Dennette Alwine, Charlottesville, Va., have begun a five-year assignment in the People's Republic of China with China Educational Exchange (CEE). Friesen and Alwine are the first CEE workers to be based in the capital city of Beijing. The couple is jointly sponsored by Mennonite Board of Missions (Mennonite Church), Mennonite Central Committee, and Commission on Overseas Mission (General Conference Mennonite Church).

The couple arrived in China in late July. For the first year, they will be teach-



ing English at the Beijing University of Science and Technology.

Todd and Dennette served in China with CEE 1987-89, and return to China

after three years in Charlottesville. Dennette received her teaching certificate and completed half of her course work toward a masters degree in early childhood education (K-3). Todd completed a masters degree in East Asian studies (modern Chinese history and language) at University of Virginia, Charlottesville.

Born in Fresno, Calif., Todd is a 1985 graduate of Goshen College, with a BA in history. He is a member of Southside Fellowship, Elkhart, Ind.

Dennette grew up in Carlisle, Pa., and received a BA in psychology in 1984 from Goshen College. She is a member of the Carlisle (Pa.) Brethren in Christ Church, and an associate member of Southside Fellowship.



# Church News

## Allegheny Conference

The **Abundant Life** congregation, Uniontown, Pa., had a farewell service and open house for Daryl Bundy on Oct. 18. ● On Oct. 11 the Tarheel State Quartet sang for Rally Day at the **Air Hill** church, Chambersburg, Pa. The congregation saw the Howard Hendrix film "Making Marriage Work" on Oct. 25. ● Warren Hoffman led revival meetings Nov. 8-11 at the **Chambersburg** church. ● On Oct. 29 the **Fairview Ave.** church, Waynesboro, Pa., youth group performed an evangelistic Halloween drama on the church's front lawn. The church has begun a post-high school Sunday school class.

Three persons were baptized Nov. 1 into the fellowship of the **Five Forks** church, Waynesboro. In October, the congregation viewed the two-part film "False Gods of Our Times." ● The **Hollowell** church, Waynesboro, Pa., resumed Tuesday women's meetings on Oct. 6 with a study of the book *Heart Trouble*. ● Pastor Bender of the **Iron Springs** church, Fairfield, Pa., was on a Gospel Tide Hour ministry trip to India Oct. 13—Nov. 4. ● The Oct. 11 missions emphasis of the **Martinsburg**, Pa., church included a presentation by Curt and Marti Byers, and Marianne Slagenweit speaking about her trip to Romania. ● Sixteen persons were baptized recently and 14 taken into membership at the **Montgomery** church, Mercersburg, Pa.

On Oct. 10 the **New Guilford** church, Chambersburg, Pa., had an outreach-oriented talent show open to the community. The congregation hosted The Continentals for three services Oct. 26 and 27. ● On Oct. 29 the women of **South Mountain Chapel**, Shippensburg, Pa., had a kick-off event for their secret sisters program. ● On Oct. 17 the **Springhope** congregation, Schellsburg, Pa., joined the **Saxton**, Pa., congregation for the annual love feast and communion. ● The Richs from Bristol, Va., sang for the Oct. 18 Rally Day of the **Van Lear** congregation, Williamsport, Md. A carry-in lunch followed the service.

## Mary Jane Davis ordained

Mary Jane Davis was ordained to the Christian ministry on Sunday evening, October 11, at the Grantham, Pa., Church. Dr. Robert Ives preached the sermon and Bishop John Hawbaker led the ordination rite. Others who assisted in the service were Lynda Gephart, Ken Letner, David Hall, Christopher Weinhold, and Dorothy Gish.

Rev. Davis has served as Minister of Christian Education at the Grantham Church for nine years.

Mary Jane received a Master of Edu-

## Atlantic Conference

Home fellowship meetings with missionary guests was a highlight of the October missions conference of the **Cross Roads** church, Mount Joy, Pa. ● Esther Snyder was speaker for the Oct. 24 ladies' retreat of the **Free Grace** congregation, Millersburg, Pa. ● George Payne began Oct. 4 as youth pastor of the **Harrisburg**, Pa., church. The youth had a hayride and barn maze on Oct. 31. ● John Bicksler spoke Oct. 11 to the **Hummelstown**, Pa., congregation on "If One World, How?" ● On Nov. 1 the **Lancaster**, Pa., congregation saw slides and heard stories of Dick and Ettie Miller's three years in Africa.

On Oct. 3 the senior highs of the **Manor** congregation, Mountville, Pa., had a workday in Lancaster for Habitat for Humanity. The women had a salad night Oct. 5 with an information session about the upcoming year's activities. ● The **Mastersonville** congregation, Manheim, Pa., received two new members recently. Dawn and Randy Marks were in concert Oct. 4. ● The **Millersville**, Pa., congregation had renewal services Oct. 14-18 with Merne Harris. ● Ray and Darlyss Kipe, Rich Stuebing, and Dennis and Jean Barlow were guests Oct. 17-18 for the **Mt. Pleasant** church, Mount Joy, Pa., missions weekend.

A special Thanksgiving offering by the **Palmyra**, Pa., church was divided between the **World Hunger Fund** and victims of Hurricane Andrew. ● Stanley Tam, Ohio businessman, was the Oct. 18 morning speaker for the **Pequea** congregation, Lancaster, Pa. The church sponsored a Nov. 7 "Kids Can Make a Difference" workshop. ● The **Conestogans**, a group of 40 from Lancaster Bible College, were in concert Nov. 22 at the **Refton**, Pa., church. The concert concluded a day of renewal messages by Robert Willey. ● The youth of the **Shenks** congregation, Elizabethtown, Pa., recently attended the Petra concert at Hershey arena.

A Nov. 7-8 missions emphasis at the **Skyline View** church, Harrisburg, Pa., included an inter-

national meal, and speakers Dennis and Jean Barlow from Mtshabezi Hospital, Zimbabwe. ● The **Souderton**, Pa., congregation is planning to sell their parsonage. A congregational roundtable convened Oct. 11 to discuss restructuring plans. ● On Oct. 19 the **Speedwell Heights** congregation, Lititz, Pa., had a craft night to make Christmas decorations. ● On Oct. 30 the **Stowe**, Pa., church put on a harvest celebration for the children as a Halloween alternative. ● "What Makes a Church Great" was the September-October sermon series at the **Summit View** church, New Holland, Pa.

## Canadian Conference

The goal of the 29th anniversary project of the **Bridlewood** congregation, Agincourt, Ont., was purchase of a new Allen organ. Other highlights were a visit from Bishop Shaw, carry-in lunch, reception of members, and The Wright Singers. ● On Oct. 4 the **Delisle**, Sask., church had a mortgage retirement celebration and potluck lunch. The film "Cry from the Mountain" was Oct. 18. ● The Oct. 20 ladies' coffee hour of the **Falls View** church, Niagara Falls, Ont., featured speaker Kathy Leadley and musician Elaine Fletcher. ● From October through May the **Heise Hill** congregation, Gormley, Ont., plans to sponsor McGee and Me Club meetings for grades 1-6. Laurie Hadden spoke at an Oct. 15 teacher training and fellowship meeting.

On Sept. 27 the **Houghton** church, Langton, Ont., had a commissioning service for Gary and Susan Herrfort, leaving for Montoursville, Pa. ● Heide Froemke gave a presentation Oct. 25 to the **Kindersley**, Sask., church on her work as director of Macha Hospital School of Nursing, Zambia. ● A Discovery Class II networking seminar was Oct. 18, 25, Nov. 8, and 15 at the **Lake-side** church, Calgary, Alb., to assist believers serve in the areas of their giftedness. ● The **Massey Place** church, Saskatoon, Sask., had a father-son "adopt-a-son" bowling and pizza night on Oct. 30.

Ken Smith of the **Oak Ridges**, Ont., congregation led revival meetings in Pennsylvania Oct. 14-21. ● On Oct. 25 the **Orchard Creek** congregation, St. Catharines, Ont., visited The Meeting Place, an old order Mennonite meeting house, in coordination with membership classes preparing for charter Sunday. ● The **Port Colborne**, Ont., church had a six-hour Oct. 17 harvest festival including hayrides, auction, bake sale, supper, and a hymn sing. ● On Sunday nights throughout October, the **Ridgemount** congregation, Hamilton, Ont., viewed the Tony Campolo video "I Have Decided to Live Like a Believer." ● The **Rosebank** church, Petersburg, Ont., hosted the Oct. 16-17 25th anniversary Women's Missionary Auxiliary meeting with speaker Martha Lady, and musicians Lifted Voices and Susan Sider.

The Dobson film "Children at Risk" was viewed Oct. 25 and Nov. 1 by the **Sherkston**, Ont., congregation. ● On Oct. 4 new youth pastor Paul Kiss shared about his faith journey with the **Springvale**, Ont., congregation. Renewal

cation degree from Millersville University and has done post-graduate work at Penn State University and Princeton Seminary. She currently serves on the denominational Board for Congregational Life, and the Board of Administration.

Mary Jane has two children: Megan, 17, and Lynsey, 16.





During the town's recent "Goose Festival," Kindersley clergy were asked to compete in a potato-peeling contest. Pastor Gordon Lough peeled 2.2 kg. (almost 5 lb.) in five minutes to win the title.

services with Angel Valentin were Nov. 1-8. ● A tour of the new church offices was available Oct. 4 to the **Upper Oaks** congregation, Oakville, Ont. Five persons were baptized Oct. 27. ● Their witnessing trip to Cairo, Egypt was the topic when Alec and Carol Joy Purves reported to the **Westheights** congregation, Kitchener, Ont., on Oct. 4.

### Central Conference

Four young people of the **Amherst** congregation, Massillon, Ohio, completed the 13-week Bible Memory Association program, with one person memorizing 45 verses. ● The **Ashland**, Ohio, congregation had an Oct. 10 hayride and hotdog roast at the Dohner farm. The "Christmas in October" project raised money for gifts for missionaries. ● Henry Ginder led a spiritual life crusade and shared missions concerns with the **Beulah Chapel** congregation Oct. 18-21. ● On Oct. 4 Norman and Gerry Clothier shared storytelling, balloon sculpting, chalk artistry, and ventriloquism with the **Carland-Zion** congregation, Owosso, Mich. Ron Wilson ministered in music Oct. 18. ● On Oct. 4 the **Fairview** congregation, Englewood, Ohio, commissioned Paul and Heidi Reese to the church planting in Waukesha, Wisc. (New Vision Church). A young mother was baptized Oct. 25.

On Oct. 25 the **Lakeview** church, Goodrich, Mich., hosted the all-Michigan church boards gathering. The church voted on Oct. 11 to refinance their mortgage. ● The **Nappanee**, Ind., congregation had their annual Camp Mack retreat Oct. 30-31 on the theme "Our Life Together." ● The **Peace Chapel** congregation, Ravenna, Ohio, now has two Sunday school classes, one for adults and one for children. ● "The Centrality of Christ" was Henry Ginder's theme for the Oct. 23-25 meetings at the **Pleasant Hill**, Ohio, church. The meetings also featured music and puppet drama by the Berea College Baptist Student Union. ● Duane and Beth Brown, missionary candidates to Haiti through UFM, spoke Oct. 18 to the **Union Grove** congregation, New Paris, Ind.

### Midwest Conference

On Nov. 5 Lane Hostetter led a wills and finance clinic for the **Abilene**, Kan., congregation. ● Myron Houghton and John Huggins of Faith Bible College spoke in October for the **Mound Park** congregation, Dallas Center, Iowa. ● The **Mountain View** congregation, Colorado Springs, Colo., celebrated their 30th anniversary recently with a country fair: games, cakewalk, barbecue dinner, balloon launch, and speakers Bishop Ginder and Earl Engle. ● A third temporary building will soon be in place for the **Oklahoma City**, Okla., congregation. The church has nearly reached their \$15,000 "Advancing for Growth" campaign pledge goal. ● The **Rosebank** church, Hope, Kan., hosted an Oct. 17-18

# E.V. Timelines

## 100 Years Ago

*Dec. 15 issue, 1892*—Ida A. Davidson of Abilene, Kan., writes: "How it cheers the hearts of all, both young and old, to hear the name of Christmas! Some historians tell us that this day, which we celebrate as the anniversary of Christ's birth, is not the correct time of the year; that shepherds could not be watching their flocks by night, on account of it being the rainy season of Judea. We are glad, however, that we have one day which we can celebrate as the anniversary of the birth of Christ, when we can put aside all work and care and praise Him from whom all good cometh."

## 75 Years Ago

*Dec. 17-31 issue*—In the editorial: "And now in this fateful year, 1917, Bethlehem, where He was born, and Jerusalem where His exodus was accomplished, are coming into view as they had not been for many long years. They have been wrested from the grasp of the unspeakable Turk under whose dominion they were for many centuries. Nominally they are in Christian hands once more. A Christmas present indeed, as some one has expressed it. Students of prophecy are watching with interest the developments brought about by the terrible world war. . . . People are so absorbed in the transpiring of the great events in connection with the war that only those who have the opened ear are looking past these happenings and are scanning the horizon for signs of His approach. Therefore be ye also ready!"

## 50 Years Ago

*Dec. 21, 1942 issue*—In "Immanuel" by C.R. Heisey: "'Glory to God in the highest, and on earth peace'. . . sang the chorus of angels, cheering the faint of heart, as the stillness of that crystal night was broken by an angel broadcast from the studio of the stars many centuries ago. Today the sirens shriek and moan, 'Blackout, the bombers are coming,' distorting peace among men; breaking the stillness of night, as vigilant watchers listen, tensely alert lest death leap from the skies upon their fellows. . . . Why, O why, should there be so much sadness in a world to which was announced so much gladness?"

## 25 Years Ago

*Dec. 18, 1967 issue*—Roy D. Peterman, in "God's Gift to a World that Has Everything": "Christmas becomes significant when God's gift to men becomes His gift to me. When accepted in faith Christmas becomes a personal experience. Christmas is receiving God's gift and rejoicing in the gift of His Son."

## 10 Years Ago

*Dec. 25, 1982 issue*—In an article, "Crossing cultural barriers," Roy V. Sider says: "Jesus Christ came and identified with small subjugated people at the crossroads of the world in Palestine, where Africa, Asia, and Europe meet. There, at the end of the Mediterranean, God's glory shone forth as a light to all people. Let us hold the gospel high that he may be seen, for the hand that holds it is made of clay to show that this all-surpassing power is from God and not from us."

missions weekend with guest missionaries from London and Nicaragua. ● On Oct. 18 the **Zion** congregation, Abilene, Kan., held a wedding reception for Paul and Fannie (Longenecker) McBeth.

## Pacific Conference

Members of the **Chino**, Calif., congregation recently participated in polling for the National Evangelistic Census. October sermons focused on the question of healing. ● The **Moreno** congregation, Moreno Valley, Calif., held an

evening concert of prayer on Oct. 4. ● The **Ontario**, Calif., church had revival meetings Nov. 8-11 with Leo Thornton. ● The **Pacific Highway** church, Salem, Ore., continued their Wednesday evening study of *Thirty Discipleship Exercises* into November. Crafts, games, and refreshments were the highlights of an Oct. 31 pumpkin party for kids. ● On Oct. 18 the **Upland**, Calif., congregation dedicated a new Rodgers 3-manual organ. Frederick Swann, organist at the Crystal Cathedral, gave an evening concert.

## Southeast Conference

On Oct. 11, the Grohman family, missionaries to South Africa, shared music and message with the **Community Bible** congregation, Sarasota, Fla. Pastor Mummert led a Bible study recently, "Becoming a Real Man." ● The **Holden Park** congregation, Orlando, Fla., had an Oct. 18 fall festival with food, games, and a hymn sing. ● The **Millerfields** congregation, Columbia, Ky., had their annual homecoming on Oct. 18 with Robert Brown speaking. The Christian Messengers, a bluegrass group, minis-

## Money Matters

# Give to Live

Douglas M. Lawson, Ph.D. *Give to Live: How Giving Can Change Your Life.* La Jolla, CA: ALTI Publishing 1991. 195 pp.

Reviewed by Lewis B. Sider

*Give to Live* tells the inspiring and exciting story of what happens to us when we give. We deepen and enrich our own lives to an extraordinary degree when we give to others.

Dr. Lawson says that all is not well in America. Millions are isolated, adrift, and lost. They want financial security, safety, happiness, contentment, peace of mind, freedom from illness, and this can be found in giving to others.

During his years of work with philanthropic organizations, Lawson has watched annual philanthropic giving in America grow to almost \$115 billion. He reports that the total of volunteer work in America amounts to \$150 billion annually.

There are extraordinary benefits to giving. People who give live longer and healthier. Peyton Conway March is quoted as saying, "There is a wonderful mythical law of nature that the three things we crave most in life—happiness, freedom, and peace of mind—are always attained by giving them to someone else."

A study of volunteer work in

Michigan found that those who did regular volunteer work had death rates two and a half times lower than those who did not.

Dr. Lawson says that age is no barrier to volunteer giving. He records the following story, "Some years ago I visited a man in his early nineties living in a Dallas, Texas retirement home. His mind was as quick as an eighteen-year-old, his movements as nimble as those of a man half his age. He had 'retired' more than twenty-five years ago and ever since had volunteered as a student counselor at a nearby junior high school. He was still at the school every morning by 8:00 a.m., and his attendance was perfect, sometimes counseling the children of parents he had helped twenty-five years ago. He gave to those youngsters every day and in so doing heightened his own physical and mental health. Men who retire with no special plans often die within a year of retirement. But those like my friend from Dallas who find a way to share their lives with others seem to live on and on. And the longer they live, the more they have to share and enjoy."

Lawson quotes Dr. James Lynch of the University of Maryland School of Medicine, "Love your neighbor as you love yourself is not just a moral mandate. It is a physio-

### Cooperative Ministries

Receipts—Year to Date

January 1 - October 31, 1992

	1992	1991
<b>Proportionate</b>	<u>1,751,194</u>	<u>1,875,910</u>
Congregational	1,673,744	1,772,491
Individual	77,450	103,419
<b>Designated and</b>		
<b>Direct Giving</b>	<u>524,198</u>	<u>689,487</u>
Congregational	310,943	227,091
Individual	263,255	412,396
<b>Total to Date</b>	<u>2,325,392</u>	<u>2,565,397</u>
<b>Total Budget</b>	<u>4,142,279</u>	<u>3,835,885</u>
<b>Received to Date</b>	56.2%	66.88%



tered in song. Revival meetings with J. Richard Lehman continued through the following week. ● The October theme for the **Winchester, Va.**, church was "Disciplines for Spiritual Growth," focusing on prayer, fasting, conversation, and worship.

## Susquehanna Conference

Henry Landis of Kansas led revival meetings Oct. 25—Nov. 1 for the **Big Valley** congregation, Belleville, Pa. John Fries is serving as interim pastor. ● The Golden Age fellowship of

the **Cedar Grove** church, Mifflintown, Pa., took a scenic train ride Oct. 10 leaving from Lewisburg. Teacher training classes began Oct. 21 using the "7 Laws of the Learner" series. ● On Nov. 3 the women's fellowship of the **Cedar Heights** church, Mill Hall, Pa., had a "Pie and Praise" night. Pastor Bundy was on a trip to Russia Oct. 12-26 lecturing on "The Claims of Christ" at colleges and universities. He worked with government officials to set up a long-term humanitarian-business program.

Bishop Hawbaker spoke and met with the

board Oct. 11 of the **Colyer** church, Centre Hall, Pa. ● The theme of the Oct. 10-11 missions weekend at the **Cumberland Valley** church, Dillsburg, Pa., was "Bridge to the City," focusing on local ministries such as Paxton Street Home, Bethesda Mission, and New Life for Girls. ● On Oct. 31 the **Dillsburg** church sent a work team to Faith Church in Baltimore to help with maintenance and repairs. ● Eighty-one persons of the **Grantham, Pa.**, congregation have joined "Lamplighters," committing themselves to memorizing one Bible verse per week. ●

logical mandate." Caring is biological. One thing you get from caring is that you are not lonely, and the more connected to life you are, the happier you are.

Henry Ward Beecher is quoted, "There never was a person who did anything worth doing, who did not receive more than he gave."

Lawson then goes on to challenge the reader to rise to the urgency of helping to solve global problems. All nations need to be concerned about their suffering neighbors. We need to become globally philanthropic, both as individuals and as nations.

We are challenged to think about the environment. Industrial use of raw materials has laid waste to vast areas of our planet. The ozone layer is reportedly being steadily eroded

by industrial chemicals. Oxygen producing forests are being cut down at an alarming rate. In our own time we have dangerously disrupted the planet's natural process, and the bill is coming due.

We have taken too much. Any hope for the future lies not in taking, but in giving.

As a nation and as a member of the global community, our country has had, and still has, the resources to transform our hungry, impoverished and troubled world.

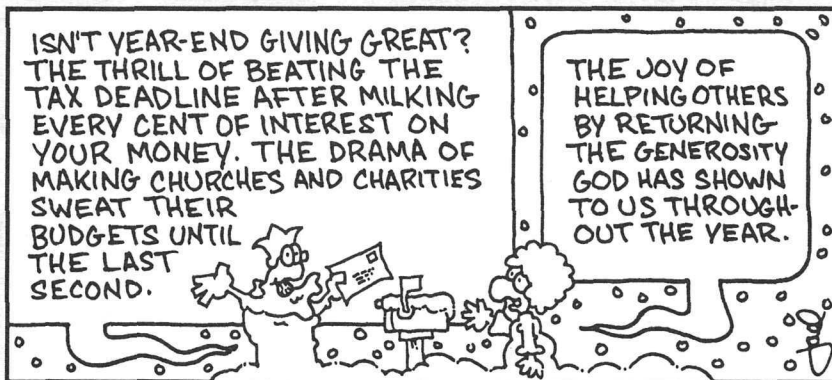
Lawson says, "The Giving Path is not new. What is new is our understanding of how giving affects our bodies and our minds. When we give our time, our money, our talent, our concern, and our compassion for others to a cause, we receive more than we give."

*Give to Live* is in fact the only way to live fully. Most of all, walking the Giving Path connects us to the great Giver himself.

Lawson urges us to begin a life of giving. Walk the Giving Path. Share what you have with others. Give as you have been given to, and more will be given to you, in greater measure, pressed down, and overflowing.

*Give to Live* may be obtained from your nearest Christian Light Bookstore, or from ALTI Publishing, 4180 La Jolla Village Dr., Suite 520, La Jolla CA 92037; 1-800-284-8537. Cost per softcover, \$11.95; hardcover, \$18.95.

## Pontius' Puddle



Harry Lee was guest speaker Oct. 10 and 11 at the **Green Grove** church, Spring Mills, Pa., telling of his life and imprisonment in China during the Cultural Revolution and his worldwide ministry.

The Oct. 11 evening program at the **Hanover**, Pa., church featured plans for a once-a-month community youth program involving smaller churches. The Centurions from Lebanon County gave a gospel concert Nov. 1. • Jack Hager led an Oct. 10-11 family life conference at the **Jemison Valley** church, Westfield, Pa. • Mervin Potteiger was guest communion Sunday speaker Nov. 8 at the **Marsh Creek** church, Howard, Pa. • Jack McClane and Curt and Marti Byers were featured at the Nov. 14-15 missions conference of the **Mechanicsburg**, Pa., church.

On Oct. 25 the bell choir of the **Pequea** church (Atl. Conf.) provided an evening of music for the **Messiah Village** church, Mechanicsburg, Pa. • Barry Rubin of Lederer Messianic Ministries, Baltimore, spoke on Sukkot, the Feast of Tabernacles, to the **Morning Hour Chapel** congregation, East Berlin, Pa. • On Oct. 7 the WE CARE ministry of the **Redland Valley** church, York Haven, Pa., resumed with Doris Ortman sharing her struggles with M.S. • Charlie B. Byers led revival meetings Oct. 28—Nov. 1 for the **Roseglen** congregation, Duncannon, Pa. • Five persons were baptized and brought into church membership recently at the **West Shore** church, Mechanicsburg, Pa.

## For The Record

### Births

**Bender:** Chelsea Renee, Sept. 30; Daryl and Rachel (Frey) Bender, Pequea congregation, Pa.

**Besecker:** Brandon Joseph, Sept. 16; Terry and Tracey (Bowling) Besecker, Five Forks congregation, Pa.

**Ebersole:** Andrew Clayton, Oct. 12; Eric and Martha (Jackman) Ebersole, Fairland congregation, Pa.

**Elliott:** Nicole Marie, Sept. 29; John and Susan Elliott, Dillsburg congregation, Pa.

**Haldeman:** Jeremy Scott, Oct. 15; Curt and Bev Haldeman, Mt. Pleasant congregation, Pa.

**Hammer:** Linzy Nicole, Aug. 24; Brian and Crystal (DeJesus) Hammer, Manheim congregation, Pa.

**Hannigan:** James Alexander, Oct. 11; Michael and Sandi (Fretz) Hannigan, Westheights congregation, Ont.

**Haubert:** Olivia Macada, Sept. 21; Dan and Gail (Shellenberger) Haubert, Cedar Grove congregation, Pa.

**Hawkins:** Susan Marie, Oct. 19; Dale and Dawn (Hess) Hawkins, Mastersonville congregation, Pa.

**Heiser:** Joshua Reade, July 14; Paul and Rosey (Esh) Heiser, Manheim congregation, Pa.

**Hulett:** Matthew Carl, Oct. 6; Larry and Lori (Hawes) Hulett, Falls View congregation, Ont.

**Jurkovich:** Brandon James, Oct. 9; Dale and Nancy Jurkovich, Sippo Valley congregation, Ohio.

**Lauver:** Matthew David, Oct. 27; David and Alice (Dourte) Lauver, Pequea congregation, Pa.

**MacDonald:** Emma Gail, Sept. 25; John and Susan (Reeves) MacDonald, Upper Oaks congregation, Ont.

**Michaels:** Keely Mae, Sept. 1; Larry and Naomi Michaels, Five Forks congregation, Pa.

**Mitchell:** Benton Raymond, Oct. 22; Steve and Melissa (Eberly) Mitchell, Five Forks congregation, Pa.

**Reely:** Renee Lauren, Oct. 15; Rick and Louise Reely, Five Forks congregation, Pa.

**Reilly:** Samantha Nicole, Oct. 14; Robert and Jean (Swartzentruber) Reilly, Manor congregation, Pa.

**Roberts:** Aislinn Dael, Oct. 14; Richard and Lori (Hartman) Roberts, Souderton congregation, Pa.

**Sauder:** Jenna Anne, Oct. 9; Allen and Kathy Sauder, Fairland congregation, Pa.

**Silvestro:** Christopher Michael James, Sept. 17; Richard and Faye (Schaubel) Silvestro, Springvale congregation, Ont.

**Thrush:** Joshua Clayton, Sept. 27; Irvin and Carol (Brenneman) Thrush, Mt. Rock congregation, Pa.

**Tyson:** Emily Kathryn, Aug. 22; Keith and Kathy (Garrett) Tyson, Manheim congregation, Pa.

**Wilson:** Sarah Kristine, July 7; Timothy and Jennifer (Miller) Wilson, Manheim congregation, Pa.

**Wingert:** Brandon Eric, Oct. 14; Brett and Devonna Wingert, Air Hill congregation, Pa.

### Weddings

**Akin - Coomer:** Rhonda Gail, daughter of Landon and Judy Coomer, Russell Springs, Ky., and Todd, son of Betty Akin, Columbia, Ky., Oct. 30, at Millerfields Brethren in Christ Church with Rev. Carl Osborne officiating.

**Arbogast - Bell:** Kristi Ann, daughter of George and Renee Bell, Mifflintown, Pa., and Joseph Nevin, Jr., son of John and Jacquie Summers and Joseph Arbogast, Oct. 10, at Cedar Grove Brethren in Christ Church with Rev. Ken Letner officiating.

**Barley - Frey:** Anna Marie, daughter of Fred and June Frey, Quarryville, Pa., and Harold M. III, son of Harold and Nancy Barley, Millersville, Pa., Oct. 3, at Pequea Brethren in Christ Church with Rev. Omer E. King officiating.

**Bestard - Goyea:** Sandra Charmaine, daughter of Bert and Judy Goyea, Aurora, Ont., and Devon John Allen, son of Al and Connie Bestard, Aurora, May 30, at Gormley Missionary Church with Rev. Marlin K. Ressler and Rev. Isaac Flagg officiating.

**Bowell - Sanchez:** Rebeca, daughter of Mary Elena Sanchez, Los Angeles, Calif., and Erik, son of Ron and Kerry Howell, Abilene, Kan., Oct. 1, at Zion Brethren in Christ Church with Rev. Ron Howell officiating.

**Boyer - Alderfer:** Tiffany Gay, daughter of Sandra Alderfer, Harleysville, Pa., and David Alderfer, Wilmington, Del., and James Vaughn, son of Eugene and Eunice Boyer, Ephrata, Pa.,

Oct. 3, at the Family Worship Center with Rev. J. R. Damiani officiating.

**Brubaker - Howe:** Jerilyn Ann, daughter of Mr. and Mrs. Roy Howe, Lawrenceville, Pa., and Steven Albert, son of Mr. and Mrs. Stanley Brubaker, Westfield, Pa., Sept. 19, at Jemison Valley Brethren in Christ Church with Rev. C. R. Burgard and Rev. Milford Brubaker officiating.

**Bye - Hess:** Jeanne Kathleen, daughter of Roy N. and Esther Hess, Lancaster, Pa., and Matthew John, son of Robert and Dorothy Bye, Lockport, N. Y., Oct. 10, at Pequea Brethren in Christ Church with Rev. Henry Miller officiating.

**Colyer - Hoffman:** Susan Rae, daughter of Raymond and the late Carol Hoffman, Mifflintown, Pa., and Todd Matthew, son of Mr. and Mrs. North Colyer, McAlisterville, Pa., Oct. 24, at Cedar Grove Brethren in Christ Church with Rev. Ken Letner and Rev. Eugene Heidler officiating.

**Etzweiler - Hutchins:** Holly Michele, daughter of James and Nancy Hutchins, Millersburg, Pa., and Mark Timothy, son of Ronald Etzweiler and Barbara Watt, Oct. 10, at Free Grace Brethren in Christ Church with Rev. Edwin R. Kessler officiating.

**Flynn - Trenholm:** Brenda Trenholm, Kitchener, Ont., and Dennis Flynn, Kitchener, Sept. 27, at Westheights Brethren in Christ Church with Rev. David Illman officiating.

**Grube - Grube:** Donna (Thompson) Grube, daughter of Mr. and Mrs. Tim Thompson, and Brian Grube, Aug. 15, with Rev. Jeff Hollenbach officiating.

**Hall - Petrie:** Kimberly Jane, daughter of Arthur and Mabel Petrie, Port Dover, Ont., and Brent Douglas, son of Alvin and Barbara Hall, Hagersville, Ont., Sept. 26, at Springvale Brethren in Christ Church with Rev. Richard Silvestro officiating.

**Helfrick - Long:** Rebekah Elaine, daughter of Mr. and Mrs. J. David Long, Greencastle, Pa., and Dallas Jay, son of Mr. and Mrs. Asa Helfrick, Marion, Pa., Sept. 26, at Montgomery Brethren in Christ Church with Rev. Curtis Bryant and Rev. Mark Long officiating.

**Hunsberger - Leas:** Jean Marie Leas, daughter of Robert and Marilyn Smith, Philadel-

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phia, Pa., and Thomas, son of Dorothy and the late Paul N. Hunsberger, Souderton, Pa., June 20 at Deep Run Mennonite Church West with Rev. Joe Hyatt and Rev. Craig Maven officiating.

**King - Harvey:** Grace Harvey, Kitchener, Ont., and David King, Kitchener, Sept. 5, at Westheights Brethren in Christ Church with Rev. David Illman officiating.

**Lehman - Wollenberg:** Anne, daughter of Bruce and Ruth Wollenberg, Minnetonka, Minn., and Thomas Lyle, son of J. Robert and Agnes Lehman, Mechanicsburg, Pa., July 11, at 10th Presbyterian Church with Rev. J. Robert Lehman and Rev. Carol Wynne officiating.

**Martin - Taylor:** Pam, daughter of Lowell and Sue Taylor, Waynesboro, Pa., and Jody, son of Mr. and Mrs. Earl Martin, Waynesboro, Aug. 15, at Renfrew Park with Rev. Joe Baer officiating.

**McBeth - Longenecker:** Fannie Longenecker, formerly of Abilene, Kan., and Paul William McBeth, Mechanicsburg, Pa., Oct. 4, at Messiah College Chapel with Dr. David P. McBeth and Rev. Roy J. Musser officiating.

**Morris - Sandler:** Laura, daughter of Dr. and Mrs. Stanley Sandler, Spring Lake, N.C., and Allen O., son of Mr. and Mrs. Edward Morris, Houston, Texas, May 23, at Main Post Chapel, with Chaplain Bernard Lieving officiating.

**Sisco - Wiersma:** Jacquelyn Rae, daughter of Leo and Mary Wiersma, Whitesville, Mass., and Curtis Ray, son of Jay and Marion Sisco, Hummelstown, Pa., Oct. 10, at Blackstone Valley Foursquare Church with Rev. Michael O'Brien and Rev. Jay E. Sisco officiating.

**Smoyer - Rider:** Terri Lynne, daughter of David and Mae Rider, Spring Mills, Pa., and Kevin Lyn, son of Charles and Anna Ruth Smoyer, Boalsburg, Pa., July 18, at Green Grove Brethren in Christ Church with Rev. Robert Pulpinen officiating.

**Spotts - Owens:** Jacque, daughter of Stan and Ressa Owens, Beech Creek, Pa., and Scotty, son of Lynn and Donna Spotts, Howard, Pa., Oct. 10, at Cedar Heights Brethren in Christ Church with Rev. John L. Bundy officiating.

**Walsh - Ginder:** Connie, daughter of Glenn and Joyce Ginder, Nappanee, Ind., and Ted, son of Charles and Delores Walsh, Escondido, Calif., Oct. 9, at St. Marys Church with Father Michael Booth and Dr. Henry Ginder officiating.

**Yake - Dagen:** Shirley J., daughter of James and Judy Dagen, Lancaster, Pa., and Todd S., son of Gary and Carol Yake, New Providence, Pa., Oct. 17, at Pequea Brethren in Christ Church with Rev. Omer E. King officiating.

## Obituaries

**Bingaman:** Lewis A. Bingaman, born July 25, 1915, son of Franklin Levi and Ina Nise-wonder Bingaman, died Oct. 3. A brother and sister preceded him in death. Surviving are his wife, Mary E. (Burkett); two daughters, Nancy M. King and R. Jane Pittman; two sons, Richard L. and Randy L.; six grandchildren; three sisters, Myrtle Rice, Ida Helman, and Viola Pilgrim; and three brothers, Norman L., Scott W., and Frank

T. Lewis was a lifetime member of the Hollowell Brethren in Christ Church where he taught Sunday school for 40 years, served as superintendent of the junior department, was church treasurer, and held other offices. The funeral service was held at the church with Rev. Ralph E. Palmer officiating. Interment was in Broadfording Church Cemetery.

**Forrest:** Fred C. Forrest, 38, born in Nashville, Tenn., died Sept. 16. Surviving are three sons, Shem Richards, Justin Forrest, and Daniel Forrest; three brothers, James, George, and Luke; and a sister, Sara Lucas. Fred attended the Chino Brethren in Christ Church, Calif., where he did substitute teaching in the Sunday school. He was a Wells Fargo security guard. Services were held at the Renaker-Klockgether Mortuary. Interment was in Olive Lawn Memorial Park.

**Forrest:** Janet K. Forrest, 39, born in Lamar, Colo., died Sept. 16. Surviving are three sons, Shem Richards, Justin Forrest, and Daniel Forrest; her father, Donald Richards; and a sister, Marilyn Richards. Janet was a homemaker and attender of the Chino congregation, Calif., where she was involved in children's ministries. Services were held at Renaker-Klockgether Mortuary. Interment was in Olive Lawn Memorial Park.

**Keefer:** Martha E. (Melhorn) Keefer, born Jan. 2, 1912, in Washingtonboro, Pa., died Oct. 9. Surviving are her husband, Luke L. Keefer, Sr.; a son, Luke, Jr.; 4 daughters, Geraldine Keiter, Martha Lauver, Anna Carr, and Nancy Prowell; 11 grandchildren; 10 great-grandchildren; a brother, Willis Melhorn; and a sister, Mary Wolgemuth. Martha was a devoted housewife and mother, a missionary in Africa from 1966-1976, and served on many committees in the church. She was a member of the Free Grace congregation, Pa., where the funeral was held with Bishop Henry A. Ginder, Bishop Charlie B. Byers, and Rev. Edwin R. Kessler officiating. Interment was in the church cemetery.

**Kocher:** Mildred R. Kocher, born Aug. 28, 1907, in Elizabethtown, Pa., died Oct. 19. Surviving are three brothers, Leon, Earl and Kenneth Kocher; and two sisters, Mary Radel and Reta Weaver. Mildred was a retired teacher from the Berrysburg, Pa., area, and had served in missions for the Evangelical Congregational Church in Kentucky. She was a graduate of Shippensburg Normal School and a member of the Free Grace congregation, Pa. The funeral was held at Hoover Funeral Home, Millersburg, Pa., with Rev. Edwin R. Kessler officiating. Interment was in Evangelical Congregation Cemetery.

**Rosenberger:** Emma L. Rosenberger, born Nov. 10, 1907, daughter of Henry F. and Jenny Landis Rosenberger, died Sept. 29. Preceding her in death was a sister, Martha L. Rosenberger. Surviving are four sisters, Ida Flewelling, Elizabeth Gilmore, Mary Freed, and Katie Rosenberger; and three stepbrothers, Claude L. Harley, Paul L. Harley, and Isaiah Harley. Emma was a registered nurse and a missionary in the late 1940s and early 1950s. She was a member of the Souderton and Messiah Village congregations, Pa. The funeral was held at the Souderton church with Rev. Robert Lehman and Rev. Kevin Ryan officiating. Interment was in the Silverdale Brethren in Christ Cemetery.

**Sherk:** Betty Dorothea Sherk, born Feb. 16, 1934, daughter of Wilmont and Fannie Milne, died Sept. 17. Surviving are her husband, William; five children, Susan Lechthaler, Rick, Randy, Steven, and Shari MacSweyn; and seven grandchildren. Betty was a bus driver and custodian at Niagara Christian College until retirement. She sang with her husband and with a ladies' trio at the Sherkston, Ont., church where she was a member. The funeral was held at the church with Rev. Leonard J. Chester officiating. Interment was in the church cemetery.

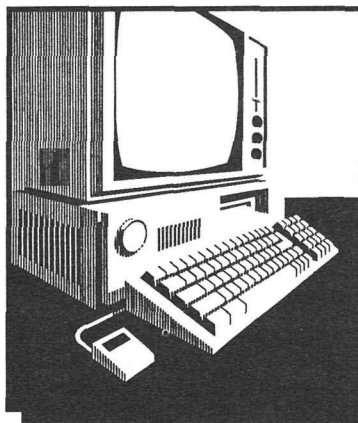
**Sollenberger:** Norma C. Sollenberger, born Aug. 18, 1922, daughter of Charles and Helen Smith Collins, died Oct. 24. Preceding her in death was her husband, Chester Sollenberger. Surviving are a daughter, Betty Stanco; two sons, Charles and Larry; and two sisters, Helen Book and Betty Hoffman. Norma was past president of Messiah Village Auxiliary and a member of the Chambersburg Christian Women's Club. She was a member of the Air Hill congregation, Pa., where the funeral was held with Rev. Gerald Wingert, Bishop Charlie Byers, and Rev. Robert Lehman officiating. Interment was in Air Hill Cemetery.

**Troyer:** Lydia Ann Troyer, born Apr. 21, 1912, daughter of Henry and Sarah Miller Hostettler, died Oct. 2. Preceding her in death were her husband, Clarence N. Troyer; five brothers and sisters; and a granddaughter. Surviving are a daughter, Elsie Shaffer; a son, Clarence; four grandchildren; and eight great-grandchildren. Lydia had been a member of the Sippo Valley congregation, Ohio, since 1929. She served as Sunday school teacher, leader of the sewing groups, song leader, member of the church trio, and various other ways. She was a homemaker, photographer, and helped her husband with farming and at Troyer Hardware. Her community honored her in 1971 with the Citizen of the Year Award. The funeral was held at Pleasant View Mennonite Church with Rev. Marion Berg and Rev. Elno Steiner officiating. Interment was in the church cemetery.

**Wingert:** Irene M. Wingert, born Jan. 26, 1914, daughter of Thomas and Annie Weller Hawke, died Oct. 13. Preceding her in death in 1964 was her husband, Abram B. Wingert. Surviving are four daughters, Joyce Snider, Phyllis Stahl, Faye Wingert, and Jean Alleman; and a son, Dale Wingert. Irene retired in 1980 from Sunnyway Foods as a cook, and was an excellent seamstress. She was a member of the Five Forks church, Pa., where the funeral was held with Rev. Wilbur Besecker, Rev. H. Ray Kipe, Rev. James Esh, and Rev. Rupert Turman officiating. Interment was in New Guilford Cemetery.

**Zook:** Harvey J. Zook, born Dec. 9, 1902, son of David and Ella Cauffman Zook, died Oct. 2. Surviving are his wife, Velve E. (Oberholser); three sons, Harvey, Avery, and Wayne; and a daughter, Grace Barnick. Harvey was a self-employed farmer most of his life. Later in life he was employed by Sollenberger Silo Co. and was a janitor at Lurgan Elementary School. He was also a director of the school district for eight years. Harvey was a member of the Air Hill congregation, Pa., where the funeral was held with Rev. Gerald Wingert and Rev. Robert Lehman officiating. Interment was in the church cemetery.





# Biblical Bytes; or A Window on LOGOS

by Rick Gruenewald

IT'S NOT AN EASY DECISION, buying a computer that is, but in April of this year our family took the plunge. I'm not entirely new to the machines, having used drafting/design and database programs in my work the past several years, but we had postponed the purchase of a machine for home until we felt its use would justify the expense. (I hear you snickering; yes, unfortunately we sometimes rationalize too!) However, after learning that Bible study programs were available, I felt there might be some redemptive value in owning a home computer after all. Off to the local Christian bookstore I did plod to stalk the software that would suit us best. Of course there were several to choose from and so with brochures in hand and yet another decision to make, I made my way home—unaware that someone had already chosen for us.

Some weekends later we had a certain couple over for Sunday lunch and, while bemoaning the idea that life is nothing more than a complicated series of decisions one has to make, I raised the topic of Bible software. Well, lo and behold my friend said that just the day before, a package had arrived at his office for review. But alas, it was designed to work with the Microsoft "Windows" computer operating system, and he didn't have access to one. Aha! My mind clicked and I somewhat calmly observed, "Well, the computer we just bought was packaged with Windows and I would be more than happy to have a go at it!" What follows, followed.

I was given Logos Research System's "Bible Study Software Version 1.5 for Microsoft Windows" to experiment with.

The basic package includes the KJV and RSV texts, Strong's numbers with Greek/Hebrew lexicon and *The Treasury of Scripture Knowledge*, which by itself contains over a half million cross references! (I later purchased the NIV and NKJ versions to round out the group.) At present several other translations are available, including Greek and Hebrew texts complete with scalable fonts. Logos's very ambitious goal is to produce at least two new product add-ons every month including commentaries, atlases, other translations and more.

Upon opening the package, I was struck by the size of the user's guide. It was truly non-threatening! Unlike some other software, whose manuals I'll probably never wade completely through, this one held promise. I determined to read it thoroughly, cover to cover. (This isn't as heroic as you may think, as the manual is only 52 pages long!)

Installation was painless and system requirements are typical by today's standards; IBM AT or 100% compatible, 1 MB memory, floppy drive, 8 meg free on a hard drive, DOS ver. 3.0 or later, and Microsoft Windows ver. 3.0 or later with compatible graphics card.

The look is very "Windows" with the familiar menu and iconbar at the screen's top. Either the keyboard or a mouse can be used to access all features. A mouse is desirable, but a number of keyboard "shortcuts" are available to help experienced users "get where they're going" more quickly. Once "Logos" (as I shall refer to the software) is loaded and running, you find yourself at Genesis 1:1, an appropriate place to begin. Now you may open as many windows as you deem necessary for whatever you plan to do. I find that having four translations visible on the screen at one time is most convenient, as this gives each an area large

enough to make things readable. Twelve or more windows may be open at one time if you are that strong-willed and determined. Clicking the mouse pointer in any one window and dragging it through another links them together so that when any verse is referenced in one window, the other scrolls right along to match. By clicking representative buttons on the iconbar, each version you have open can be viewed in paragraph or individual verse form. Another viewing option is the indent format, best utilized when studying the poetic books.

The provision of numerous ways to move around the Scriptures make this software a real joy to use. Book, chapter, and verse scroll buttons live in each window, allowing one to move forward or backwards from any location. To look up any particular verse the user simply types its full or abbreviated reference in the "Scripture Passage Box" provided at the top of each window, then presses "Enter." Immediately that verse and those following are displayed in that window as well as in any other windows linked to it. Nine "bookmarks" can be set to facilitate jumping around and relocating passages in different books, just as you would keep your finger or paper slips between pages in your non-electronic Bible. If you sometimes become forgetful as I do about how to go about doing things, Logos opens a very extensive and easy to use "Help" file when you click the question mark symbol on the iconbar.

On the right side of each passage window are two buttons labelled "R" and "N." Clicking on the "N" button opens a notepad area at the bottom of the active passage window and enables the user to attach 4096 characters (wow!) of text to each and every verse. If you are frustrated by the lack of writing space in the margins of your Bible, this should alleviate

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Rick Gruenewald lives in Goshen, Ind., and is a member of the Nappanee congregation.

any further suffering! Edit functions such as Cut, Copy, and Paste are operative in the notepad, and text can be pasted directly to your Windows word processor if available. The "R" button is your link with the *Treasury of Scripture Knowledge* and displays those cross references which apply to the first verse in the active window in another window that pops open on the right. Whew! Windows in windows in windows! (I'm making this sound very complicated but believe me, if you were peeking over my shoulder right now or reading the manual, you would see how very simple it really is.) Any of the cross reference verses can now be displayed in that window by double-clicking on the one you've selected with the mouse. Your own personal cross references or even a topical index may be created and saved by using dialog boxes provided for that purpose. (Dialog boxes you say? Please don't be shy, ask your nearest Windows user for a definition of this or any other weird term I may have used.)

The manual states: "Logos Search functions are powerful tools permitting you to search the Scriptures and your footnotes quickly and easily." Underline *powerful*, and you'd better believe quickly and easily! For me, Bible study involves a lot of "looking for," and this feature is one I return to again and again. Verses containing single, multiple, or multiple words qualified using conditional statements such as AND, OR, and ANDNOT can be found using the Concordance Search option. You may search using Strong's numbers. Enter a phrase and all its occurrences will be listed. Even vague ideas can be turned into solid references with the help of the "Approximate" search command. As if that weren't enough, Logos permits you to *combine* search methods for some really intricate "looking about." Suffice it to say that, "If it's in there, you'll find it!"

Near the end of the Logos manual is a chapter entitled "Application." Here the student finds step-by-step instructions using most of the software's major features to work through a topical study of the word "faithfulness." Completing this, the user is well beyond the "getting started" drag and is ready to begin his/her own quest.

Bible study, as you know, is an essential part of our lives. After reading and studying the Scriptures piecemeal for 22 years, I'm embarrassed to admit that it wasn't until this past year that I finally read the Bible cover to cover. How I wish I had determined to do this a long time

ago. I now have some sense of the continuity of God's work and a new appreciation for the connectedness of God's creation.

Logos is a tool employed to take data, in this case the Holy Bible, and enable the user to examine it in ways that were unavailable or at best cumbersome before.

I have tried to describe only a few of the many features this software avails its user and as I become more familiar with the product I'm often pleasantly surprised

to find yet one more thing it can do! Besides, knowing that my hard drive has God's own Word embedded in its strange electronic memory somehow makes that cold, unfathomable machine seem more user-friendly.

*Editor's Note: While this article is not a comparative review of the various types of Bible-oriented software currently available, it shows some of the potential available for Bible study.*

# A week for Fasting and Prayer

## January 3-10, 1993

**The General Church Leaders  
call every congregation to  
Prayer and Fasting**

### **Focus:**

- Personal and corporate renewal
- Increased passion for the lost
- Renewed commitment to obedience

### **Note:**

- Pastors will receive suggestions to assist in the focus.
- Specific prayer requests may be sent to:  
Brethren in Christ Church Office, Box 290,  
Grantham, PA 17027.

# Red tape, lack of housing slow MDS Hurricane Andrew response

Although two months have passed since Hurricane Andrew razed southern Florida, housing needs there remain critical.

"The tent cities are gone but many people still live in temporary housing," says Lowell Detweiler, coordinator of Mennonite Disaster Service (MDS).

Why, then, is MDS having to say "no" or "wait" to hundreds of people calling to volunteer their services? Bureaucratic red tape and the logistics of housing volunteers are limiting the MDS response, says Detweiler. Until recently MDS workers could not perform any structural work on damaged buildings in southern Florida

unless supervised by licensed Dade County contractors.

Ten days ago MDS received a waiver and may now perform structural work. "But we still have to wait for permits and inspections," Detweiler says.

A roof that an MDS crew would normally rebuild in a day must be done in three stages, with inspection after each one. This delays construction and makes it difficult for project leaders to keep crews busy.

The regulations are meant to prevent substandard construction—one cause of the widespread devastation in the first place—and to prevent people's being taken advantage of, says Detweiler. "But it slows our ability to respond."

Another problem facing MDS is a lack of housing for volunteers. Again, regulations meant to protect homeowners are impeding MDS's ability to build housing for volunteers. The Homestead Mennonite Church and a lot for parking recreational vehicles remain MDS's only two accommodations.

Detweiler anticipates these obstacles will be overcome by January 1, and that the MDS team in southern Florida can increase from 50 to 100 or more volunteers.

Detweiler asks potential volunteers to consider the following:

- Because of the number of people wanting to help with this disaster, MDS suggests volunteers limit assignments to one or two weeks, except for leadership positions.

- Volunteers will be urgently needed April through November 1993.

- Volunteers who have their own self-contained living units can be more easily accommodated.

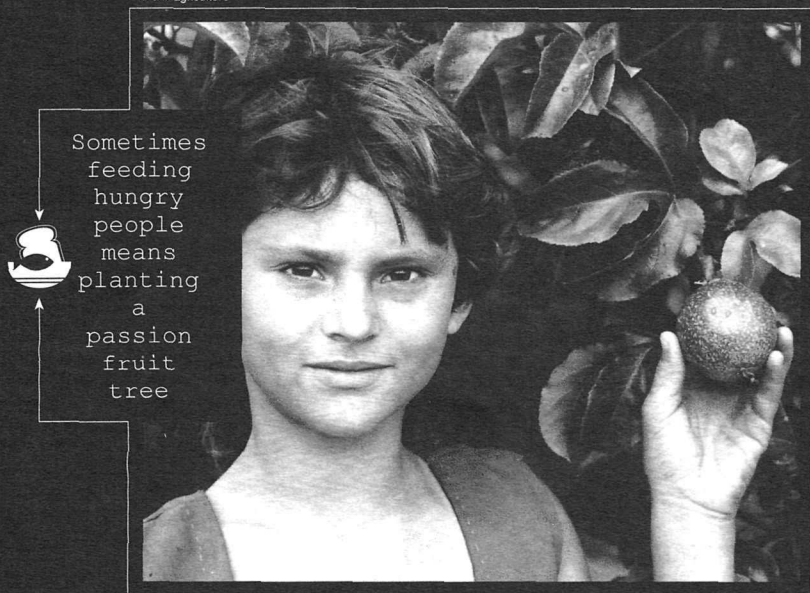
- Volunteers must clear their participation ahead of time, either through their local or provincial MDS contact or via MDS headquarters in Akron. "Just showing up" compounds the frustrations MDS is experiencing.

- Consider going to Louisiana, rather than to southern Florida. The MDS response in Louisiana is already well-developed, with 40 to 50 people needed there weekly.

- Project leaders are urgently needed. Project leaders require patience and stamina to work through stressful bureaucratic regulations, as well as relational and organizational skills.

Detweiler anticipates that MDS will be in southern Florida at least until the spring of 1994. ■

Brazil agriculture



MCC workers around the world help people grow their own food so they can be self-sufficient. In Brazil MCC agriculturalists work with farmers' groups, testing crops and experimenting with non-toxic pesticides. To lessen the risk of total crop failure, MCC encourages Brazilians to diversify their farms by planting fruit trees, raising rabbits and goats and keeping bees.



Mennonite Central Committee and MCC U.S.  
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17301-0500  
(717) 859-1151 (717) 859-3689

Mennonite Central Committee Canada  
134 Finch Avenue, Toronto, M6H 1T7, Canada  
(416) 291-4281



*Illustrated by Hurricane Andrew, famine in Somalia . . .*

# The problems of giving; the joys of giving

by John A. Lapp

My first phone call on Friday, August 28, was from A. J. Metzler, a 90-year-old retired Mennonite Church statesman.

A. J. asked whether Mennonite Central Committee (MCC) could contact all Mennonite and Brethren in Christ congregations in North America requesting that they designate the following Sunday's offering for rebuilding south Florida. The pictures of Hurricane Andrew's devastation, the most destructive natural disaster in 20th century United States, moved A. J. to urge a large-scale, prompt response.

I told A. J. that such action was possible. But I wondered how many of the 2,000 plus congregations would freely upset their budget and offering schedules. The previous day I had learned of a Mennonite congregation that needed \$30,000 this Sunday to meet its end-of-year budget obligations.

A. J. agreed this was a problem and lamented that for many churches less than 25 percent of the budget is for church work beyond the congregation.

I told A. J. that 28 of the 30 families in the Homestead Mennonite Church had houses destroyed by the storm and that Mennonite Disaster Service (MDS) leaders were on location including van loads of workers from Sarasota.

A short time later, my sister-in-law phoned from Meadow Vista, Calif. She had been moved, not only by the Florida disaster, but also by television reporting on hunger in Somalia.

She correctly assumed MCC was present in both places. Her question:

Where do we need the money most? "Somalia," I promptly replied.

Somalia is desperately poor. There life itself on a massive scale is at stake. MCC has already sent 700 tons of food this year to Somalia refugee camps in Kenya. We hope to place workers in Somalia as soon as internal violence has diminished.

Sally said a check would be in the mail.

That same Friday I did my noon-time swim in the Ephrata (Pa.) Recreation Center pool. There Fred observed that MCC must be busy these days. Then he wanted to know how my salary compared to Elizabeth Dole's, head of the American Red Cross. He agreed there was little comparison! But he was most incensed by a remark of Elizabeth's husband Robert Dole, senator from Kansas, that Americans just have to hunker down and tighten their belts during these recessionary years. He wondered whether Dole will cut his wages

and downsize his generous retirement package. Fred will send his check for Hurricane Andrew victims to MCC even though, as he says, "I'm not a Mennonite."

Later that day a local Mennonite businessman and his wife brought in a check for \$25,000 for MCC to use "wherever it is most needed."

These anecdotes illustrate the concern and generosity that is widespread among the religious community. For us in church agencies, this concern and generosity is deeply moving and humbling. We hope we always deserve the trust of contributors, little and big, who sense a need and are motivated to respond. Of the \$3 billion given annually to charity in the United States, more than 50 percent is given to religious institutions and agencies. Various studies demonstrate that the biggest motivation for giving is rooted in compassion nurtured in local congregations.

These anecdotes also raise questions. As one who believes in congregational budgets, I was reminded by A. J. Metzler's call that some things can't be budgeted. How can we organize ourselves to allow for spontaneous concern to express itself? Could we hold open one Sunday per quarter for the needs of the moment? Or should we expect spontaneous contributions to be sent directly to church offices, apart from congregational budgets?

Here I primarily pose the questions. Not all important church activity is as dramatic as MDS clean-up or Somalia relief. We need church budgets to insure strong Christian education programs and energetic congre-

The variety of  
opportunities suggests that donors—  
and agencies—must  
discern how to  
respond to which  
of the many needs  
in today's world.

gational life. Church agencies are only as strong as local congregations are vigorous.

How flexible should agencies such as MCC be in order to have their budget determined by contributors' interests rather than by program plans or design? How can we capitalize on interest arising out of catastrophe, yet not forget the permanent emergency that engulfs more than 20 percent of the world's population lacking adequate food, shelter, education, health care and spiritual nurture? How do we communicate the significance of preventive work, as well as curative work?

Agencies usually have a variety of activities that appeal to diverse constituent interests. Flexibility can also be built into the budgeting process. The 1992 MCC budget for Somalia is \$30,000. Already this year we have shipped food worth \$616,000. This is possible because MCC annually has

about \$1 million in a contingency fund and equity in the Canadian Food Grains Bank valued at \$5 to \$7 million U.S. (\$6 to \$8 million Cdn.). We know from experience that we will receive considerable designated funds to meet such emergency needs. We are prepared to expand program to utilize such designated funds.

Donors, also, make tough decisions about when, how, and to whom to give. They need to decide which cause to support, which charity to contribute to. It usually boils down to a question of interest, confidence, and identity. Why choose MDS rather than Red Cross for one's giving? Or MCC rather than World Vision? Or our denominational mission board rather than para-church evangelistic groups? All of us make such choices continually. The choices are not between good and bad. MDS works closely with the Red Cross. MCC values its relationships with World Vision. Mennonite and Brethren in Christ mission boards interact with a variety of agencies from other traditions. There are appropriate divisions of labor and specialization based on vision, experience, and expertise. Donors oftentimes have their preferences.

Our agencies have earned a good reputation. MDS workers are widely acclaimed for their skill, conscience, and commitment. (The governor of South Carolina called the governor of Florida last week to say that the Mennonites will be the first to arrive and the last to leave and to remind the governor to "be sure to express his appreciation.")

Our agencies operate efficiently. Because we use lots of people, we will have substantial overhead costs. Despite these essential administrative and personnel support costs, we compare very favorably with other agencies.

Our missiology is well defined and incarnated in our work. The Egyptian Copts, for example, say our workers are different because they "take up residence" with us.

A lot can be said for being constituency organizations. Well-established lines of accountability exist. No Mennonite or Brethren in Christ agency spends large amounts on fund raising. Women and men of the congregations want these agencies to be effective, hence they try to ensure denominational agencies and boards are in the budget and on the offering schedule.

The Apostle Paul says "the Lord loves a cheerful giver." Yet the variety of opportunities suggests that donors—and agencies—must discern how to respond to which of the many needs in today's world. This is done best in congregational and agency board discussion and debate.

Once the contribution is made, we discover the great joy of giving. As the events of this last week of August demonstrate, human need is growing, not lessening.

*John A. Lapp is executive secretary of Mennonite Central Committee, Akron, Pa. The October and November issues of the Visitor reported on Hurricane Andrew's impact on Brethren in Christ living in south Florida, as well as the initial denominational response to their needs.*



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# Conference outlines health care woes; strategizes for change

by Emily Will

In 1992, U.S. health care expenditures will reach \$825 billion. Health care costs are doubling about every six years. More than 34 million U.S. citizens, three-fourths of whom are employed persons and their dependents, lack health insurance.

Mennonite Health Services (MHS) sponsored an October 3 conference in Hesston, Kan., to help set its priorities in addressing health care concerns.

"The conference brought together the MHS family to talk about what we can do to harness health care so it can serve us well," says Carl Good, MHS executive director.

Conference participants included MHS board members, administrators of MHS health care centers and some pastors and church leaders.

Speakers represented the key players in the health care crisis—hospitals, insurance companies, consumers and public policy advocates.

## Lifestyle is key

Citing figures from the national Centers for Disease Control in Atlanta, Ga., Jim Schwartz grabbed participants' attention when he noted 51 percent of an individual's state of health is attributable to lifestyle factors.

These lifestyle factors include diet, exercise, safety precautions, risk avoidance and stress management, said Schwartz, executive director of a coalition of Kansas employers working on health care policy issues.

Schwartz said 19.5 percent of an individual's health status is due to environmental factors (quality of water, air, food; sanitation) and another 19.5 percent is due to heredity. Only 10 percent is due to the health care system, Schwartz contended.

## Mutual aid?

Howard Brenneman told the gathering that, due to rising health insurance premiums, Mennonite Mutual Aid

(MMA) has lost more than 20,000 health-plan members since 1987.

"We would like to provide health insurance to everyone at a price that is affordable," said Brenneman, MMA president. "This is exactly what we tried to do. We soon discovered that following the policy of accepting everyone led to near disaster."

"After many years of accepting people other health insurers would not accept, the policy began to catch up with us because not everyone in the church was willing to support us. As people with poor health racked up large bills, the rest of our members had to pay the price. But there is a limit to what people are willing and able to pay. Our healthy members began leaving us to find cheaper alternatives," Brenneman related.

"We have had a number of cases where the healthy members of a family dropped their MMA health coverage to buy health insurance from another carrier at a cheaper rate. But the unhealthy members of the family stayed with MMA. Where is the mutual aid in this kind of action?" Brenneman asked.

## Cost shifting

Arlan Yoder, chief financial officer of St. Joseph Health System, based in Wichita, Kan., confirmed that an unfair shifting of costs has fallen on small insurers such as MMA. These small insurers have generally paid 100 percent of hospital charges, whereas government programs such as Medicare and Medicaid pay hospitals less than their costs, Yoder said.

"One of the problems with the health care system is that it has set up an adversarial relationship between health care providers and those who pay the bills—primarily insurance companies," Brenneman said.

"Hospitals aren't getting reimbursed for their costs by Medicare and Medicaid, so many try to make up the difference by charging more to patients who have private health insurance. That means we often see bills where patients are charged \$5 for an aspirin and \$50 for a 16-inch square piece of gauze. Insurance companies, including MMA, are now

refusing to pay for what we consider to be unreasonable charges," Brenneman said.

## Consumer viewpoint

Sheila Stopher-Yoder of Middlebury, Ind., presented a consumer's perspective. Her son was born with spina bifida five years ago, a birth defect requiring extensive medical intervention, especially during the first two years of life.

Due to an erroneous interpretation by the person administering the health policy of the church agency for which Stopher-Yoder worked, the son's condition was not covered.

Stopher-Yoder felt fortunate to find financial assistance through a federally funded program for children with special health care needs and, later, through her husband's employer's insurance plan.

Stopher-Yoder's greatest frustration has been in dealing with large insurance companies. She has discovered that computers make errors—frequently. The time and effort to understand the billing, and eliminate errors, compounded with the extra demands of a child with special needs has taxed the family physically and emotionally.

Stopher-Yoder believes the church must be willing to take radical measures to help members meet their health care needs—such as requiring each member to belong to MMA. She said her message to the conference was, "Let's get going and let's get some changes made" in health care reform.

## Priorities for MHS

All conference participants agreed reform is needed. They also agreed that health care education, with lifestyle issues taking a priority, needs to take place in congregations. They agreed that the church needs to remain an advocate for those who are poor and needy.

Conference participants further agreed that the church needs to develop a theology of health care. MMA figures show that 80 percent of an individual's medical expenses occur in the last two years of his or her life. "Until we accept our deaths and the promise of our resurrection, we will not greatly change our medical system," said pastor Don Steelberg.

*Emily Will writes for MCC Information Services.*



# MESSIAH COLLEGE NEWS

## Presidential Search Committee meets

The Presidential Search Committee met for first time during Homecoming weekend. Chaired by board president Galen Oakes (MC '48), committee members also include

- Jay Barnes, vice president for student development

- Dwight Bert (MC '42), trustee, investments

- Ernest Boyer (MC '48), trustee, president of the Carnegie Foundation for the Advancement of Teaching

- Charlie Byers, Jr., (MC '56), trustee, partner in Sonn, Inc.

- Arthur Climenhaga (MC '36), missions associate, former president of Messiah College 1960-64

- Mary Helen Haas (MC '44), trustee, executive home manager of Hamilton Oil Co.

- Steven Musser, professor of management at Messiah

- Paul Nisly, professor of English at Messiah

## Scholarships available in mental health studies

College or graduate students pursuing careers in mental health fields are invited to apply for scholarships being offered by Mennonite Health Services (MHS) and the Mennonite Central Committee (MCC) Canada Mental Health Program.

The scholarships, available from the Elmer Ediger Memorial Scholarship Fund, will be awarded in spring 1993 for the 1993-1994 academic year.

The scholarships will be between \$1,000 and \$1,200 and are available to students in Canada or the United States. Five to seven students receive scholarships yearly.

To qualify, candidates must be graduate students or in their final two years of undergraduate work, with a declared major and vocational interest in mental

## How to apply for financial aid

College-bound high school senior: apply for financial aid now. Here are four steps to follow in applying for financial aid for 1993-1994 academic year.

1. Identify the types of financial aid for which you may qualify. The Messiah College Financial Aid Office has a packet of helpful brochures that it will send to interested students. Contact this office (Messiah College, Grantham, PA 17027) and ask for the materials mentioned in the December 1992 *Evangelical Visitor*.

2. Discuss the availability of state provincial and local community scholarships, grants, and loans with your school guidance counselor.

3. Many financial aid programs require students to demonstrate financial need. Need analysis forms are available from the Messiah College Financial Aid office and should be completed and submitted during January and February.

4. Submit your financial aid application early. High school students should apply for financial aid in January or February.

- Philip Puleo (MC '93), president of Messiah College Student Association

- Donald Shafer, trustee, general secretary, Brethren in Christ Church

- Harvey Sider, moderator of the Brethren in Christ Church

The committee's first mandate is to develop a list of qualifications for the college's next president in light of the objectives of the Long Range Plan. Committee members expect to complete this task by January 1993 and begin advertising the position around January 15. Next, they will screen applications and nominations through August and select three or more

candidates for review by the Board of Trustees at its October 1993 meeting. The board hopes to appoint Messiah's new president by January 1, 1994.

## Brethren in Christ Who's Who students

Forty-six Messiah College students were recently included among *Who's Who Among Students in American Universities and Colleges*. These students were selected by campus nominating committees and editors of the annual directory based on their academic achievement, service to the community, leadership in extracurricular activities, and potential for continued success.

The following Brethren in Christ students were included in the list.

Mark H. Erb, junior, accounting, Manheim, Pa.

Matthew H. Erb, junior, accounting, Manheim, Pa.

Cynthia F. Garis, senior, marketing, Telford, Pa.

Jeffrey R. Hapeman, senior, biology, Fleetwood, Pa.

Karen L. Pomeroy, senior, elementary education, Annville, Pa.

Beth A. Shertzer, senior, accounting, Columbia, Pa.

## Messiah's tuition lower than average

The 1992-1993 figures are out: tuition is up seven percent at private, four-year institutions for an average cost of \$10,498. But once again, Messiah's tuition holds at more than \$1,000 below the average. This year, tuition was set at \$9,070—\$1,428 below average. ■

# Phoebe's Journal

## Cruelty and intolerance in the name of Christ

One of the unfortunate by-products of a nasty political campaign has been a resurgence of what I'm calling cruelty in the name of Christ. History is full of blatant examples of this: the Crusades, the Spanish Inquisition, the Salem witch trials, the Protestant-Catholic conflict in Northern Ireland. What I've observed this year is not, thank goodness, on the level of those events, but it nonetheless isn't particularly flattering to Christians.

"Be kind and compassionate to one another," Paul told the Ephesians. So why, even in the heat of politics, do we have such unkindness and lack of compassion coming from Christians? How is anyone helped by an inflammatory question like "How can you be a Democrat (or a Republican) and call yourself a Christian?" Or who is helped when at a debate someone is laughed at for expressing a different, minority view? And what light is shed when names like "flaming liberal" or "red-necked conservative" are hurled at someone with opposing views, especially when the speaker doesn't even know what compelling reasons the person might have for being inclined toward so-called "liberal" or "conservative" views?

It is bad enough when political candidates resort to these and other nasty tactics, but it seems far worse when Christians also get caught up in the same thing. A Brethren in Christ pastor I know recently said, "It is a strange twist of reality that faith in some people becomes an excuse to narrow down their lives and makes them critical of people who don't see the same wiggly picture of reality.... Why is it that faith can't be as complex as life itself, and faith adherents be some of the people *most* open to the richness of life?" This is a good description of what I have felt during the recent political campaign in the United States.

In their zeal, some Christians have gone so far as to question not only the nature of other people's faith but also its very existence. That's extremely hurtful to those on the receiving end who in their genuine desire to be as truly Christian as possible simply end up with different conclusions about what is Christian. It is

not fun to be called names or have your faith and integrity questioned.

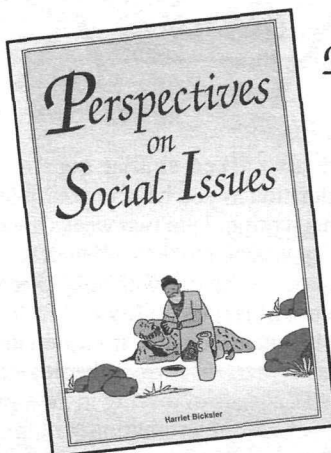
Does this mean that you shouldn't "call them as you see them," as the saying goes, or that you can't speak the truth as you believe it? Of course not! There is nothing inherently wrong with holding views strongly, or with being committed to a particular political perspective, or with trying to persuade others to accept your view. The problem comes when this is done in a way that is unkind, intolerant, and doesn't respect the dignity and personhood of other people.

Knowing the pastor I quoted above as I do, I know he's not calling for uncritical acceptance of every idea that comes along, and I know he would not hesitate to speak out on what he believes to be right. In fact, people generally know him to be a person of great conviction. But there are ways to express strong conviction without maligning people's characters and personhood. Using "I" messages makes me own my view and explain what I believe rather than attack what you believe, and when I ask you questions, you have an opportunity to do the same. The focus ought to be more on developing relationships and understanding than on attacking or arm-twisting.

All the while I've observed intolerance and unkindness in others, especially Christians, I've also been aware of how easy it is for me to slip into the same mode. There are certain things I believe strongly, and it is often hard to comprehend how someone else who reads the same Bible I do can see things so differently. So I speak to myself as well when I call for more kindness, civility, tolerance, and humility when we express our opinions on that "wiggly picture of reality" to which my pastor friend referred.

We who bear Christ's name ought to pledge that we will do whatever we can to avoid repeating the cruelties of the past and instead to do as Paul also suggested to the Ephesians: "Be completely humble and gentle; be patient, bearing with one another in love."

*Readers may correspond with both Phoebe and Onesimus by writing to them c/o the Evangelical Visitor, P.O. Box 166, Napanee, IN 46550.*



## Perspectives on Social Issues

Edited by Harriet Bicksler

Daily headlines remind us that the world is often a hostile place, filled with crime, disease, pornography, addiction, abuse, racism, war, and poverty. Increasingly we confront questions of how we can and should respond to the social problems of our day.

*Perspectives on Social Issues* draws on official and informal Brethren in Christ writings, and will help individuals and congregations openly and honestly examine the issues of today and determine helpful and compassionate responses.

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Dear Paul,

A messenger arrived late last night to let us know that Ignatius was coming through Colossae on his way to the arena in Rome. Apparently, the governor of Syria has allowed him the privilege of staying in the homes of Christians on his way to his execution. After receiving this word, there was a hastily called gathering of the church. Some said it was a trap to "ferret out" the believers, and they wanted nothing to do with housing this so-called "brother." Others argued that Ignatius is well known in the Church as a righteous and humble follower of The Way.

"We must not endanger the whole church on account of one who has already been condemned," said Practicallous.

"Practicallous is right," chimed in Poltroonius, "Besides, we have people who are depending on us." Indeed, our own resources have been stretched to the breaking point. The persecutions and a local economic downturn have forced several members of our church out of work, and they have been surviving on the benevolence of the whole fellowship; we do it gladly, mostly, but it has stretched us financially.

"It is only *one* night," said Timidicus.

Visions of my own home, filled with relatives who have come from Perga on their way to the Laodicean hot springs, reminded me that my own house was full; the only option left to me would be to sleep *outside*.

"It's just not right; why didn't Antioch make some sort of provision for him?" cried Dorcas. We all knew that Antioch had been hit especially hard in this wave of official persecution—but still, several nodded their heads in agreement.

"And for him to come at this time of the year," said Gaius, "I haven't even wrapped my boys' gifts for Christmas. We don't have the time!"

Already the roads are cold and the ice is forming with the onset of what appears to be a deep winter. Ignatius is an old man, and I can't imagine his suffering as he endures the elements. My mind was drawn back to a winter some years ago in Palestine: I pictured a young man and his very pregnant wife trudging the miles by order of the government. My sweet savior, the Creator of the universe, was born in Bethlehem on such a winter night. He had come to his own, yet he was born in a stable. How I long to have been there! The shepherds left their flocks unattend-

ed to go and praise his name. I most certainly and gladly would have left my busy routine to praise him—gladly would I have slept outside to let him have my own bed.

The meeting came to an inconclusive end, and I dragged myself back to my house. After picking my way gingerly through a room filled with sleeping relatives and their baggage, I threw myself, exhausted, onto the soft mattress. The night gave way to the dawn. Ignatius passed through our city without stopping, because there was no room for him.

Be warm and be filled and have a merry Christmas,  
Onesimus

*Writer's note: With the recent economic downturn, we must not only remember those brothers and sisters who, due to unemployment or underemployment, will not have a very nice Christmas, but we must continue to open our hearts, spreading our hands in prayer, and give freely to those Christians in distant lands who are suffering persecution and starvation.*

## Contributions invited for *Dialogue* and *Readers Respond*

Persons contributing to *Readers Respond* (letters to the editor) are encouraged to be concise. Letters may be shortened. All letters must be signed. Occasionally we may decide to withhold names due to special circumstances.

Longer contributions are welcomed for *Dialogue*, a forum for readers to express their opinions on a broad range of topics relevant to the mission of the church and to living the Christian life.

Each article or letter represents the view of the writer, and does not necessarily reflect the official position or policy of the Brethren in Christ Church or this periodical.

## Readers Respond

Dear Phoebe,

I have also asked similar questions about ordination as you have in your journal. At this writing, I am two weeks away from being ordained to the Christian ministry. I anticipate the day with an unprecedented sense of responsibility and fulfillment. Fulfillment because it culminates more than 7 years of formal theological studies and 22 years of serving in the congregation where the ordination will take place. Responsibility because I will take vows which deepen the level of my accountability to God, to the denomination, and to the adults, youth, and children for whom I will model godly leadership as an ordained minister.

Ordination, I believe, is not adequately described or thought of in degrees of importance, class, or any other hierarchi-

cal terms. I quite agree with William Willimon whom I quoted in my chapter in *We Have This Ministry* where he writes that the rite of ordination recognizes that all believers are called to evangelize, witness, heal, and serve. However, some Christians are called to be particular equippers of the core of servers. Willimon says further that "in ordination, the church puts some of its folk under orders; it makes officials 'community people.'" In other words, it is a rite of celebration and public affirmation which takes the ordinand off his/her pedestal and places him/her in the midst of the people. For me, that creates the necessary congruence between the rite of ordination and the priesthood of all believers.

Rev. Janet M. Peifer  
Willow Street, Pa.



# Editorial

Mystery. Wonder. Excitement. Joy. Just a few of the words I associate with the birth of Jesus.

This fall I have been particularly struck by the mystery of the Incarnation. The "enfleshment" of the Eternal. The Creator becoming the Newborn. The All-Powerful One lying helpless in the stable, wet and hungry, wrapped with strips of cloth.

Mysterious though it be, the Incarnation is reality:

*In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made.... The Word became flesh and lived for a while among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.<sup>1</sup>*

*So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.<sup>2</sup>*

*All this took place to fulfill what the Lord had said through the prophet: "The virgin will be with child and will give birth to a son, and they will call him Immanuel"—which means, "God with us."<sup>3</sup>*

These familiar words fill the believer with a sense of wonder and excitement. How could Deity become humanity? I cannot rationally explain the Incarnation; frankly, I doubt if you can either. But the truthfulness of these words—of that we can be sure. And our wonder and excitement are mingled with joy at the good news—"God with us"—and a sense of calling that comes to those who call him Immanuel.

For the Incarnation brings us face to face with two fundamental truths:

**(1) God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but**

## From eternity, with love

**have eternal life.<sup>4</sup>** At Christmas we focus, appropriately enough, on Jesus' birth. But we cannot separate his birth from his life of ministry and his death and resurrection. Jesus came to earth to reveal more perfectly the nature of God, and to die on the cross for our sins. The Incarnation—God's gift from eternity, with love—is a powerful illustration of grace, calling us to extend love and compassion to all, even those most despised by society. (At this point, you can make your own list of outcasts and "untouchables," keeping in mind that we *all* have sinned and fall short of the glory of God.)

**(2) If we are truly followers of Jesus, we have been given a mandate for ministry.** As he neared the end of his earthly ministry, Jesus prayed for his disciples and for all those throughout the ages who would come to believe in him. "As you sent me into the world, I have sent them into the world."<sup>5</sup> We are a people under assignment: to incarnate (to "enflesh") the gospel so that all may learn of Jesus and find in him salvation. The Incarnation provides a model for our ministry to a world in need of redemption, healing, and wholeness.

This is not a "feel good," "me-first" religion which transports us beyond the nitty-gritty of human life to a plane of total bliss, unsurpassed prosperity, and total fulfillment. Yes, the Incarnation speaks of joy, but in the context of suffering for Jesus' sake. The Incarnation produces prosperity, but primarily an inner prosperity as we experience forgiveness of sin and spiritual renewal. The Incarnation provides personal fulfillment as we worship our risen Lord and give ourselves in joyful service to others.

This Christmas season, enjoy "Jingle Bells" and the holiday decorations . . . treasure special moments with friends and family . . . take delight in giving gifts to loved ones as well as to those who are in need. But reserve time to ponder the mystery of the Incarnation, asking the Lord to reveal new ways in which you can "incarnate" God's love in your life in '93.

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<sup>1</sup>John 1:1-3, 14  
<sup>2</sup>Luke 2:4-7

<sup>3</sup>Matthew 1:22-23  
<sup>4</sup>John 3:16

<sup>5</sup>John 17:18

## Pontius' Puddle

Bulletins and newsletters reprinting "Pontius Puddle" must pay \$10 for each use to Joel Kauffman, 111 Carter Road, Goshen, IN 46526.



## Truth-hunters find God

by Roger Williams

Most of us are either current truth-hunters, former truth-hunters, frustrated truth-hunters, or deceived truth-hunters. There are even some successful truth-hunters. My friend said, "We are like a vacuum-sealed coffee can that can only let the sweet aroma of God out when the truth is let in." Obviously, he has a way with words.

A while ago he asked me to go with him on a truth-hunting expedition. It sounded great. We packed for an extended trip into the incomprehensible jungle of data—so-called information—and gobbledygook around our neighborhood. We carried traps to catch "cold-hard facts" that shift and sliddle around like an amorphous carnivore devouring everything in its path. It was to be a long and arduous journey. What was first thought to be a walk-in-the-park turned into a nightmarish series of tortuous trails with many brushes with devilish experts of the slight-of-hand.

This could turn into a life-changing excursion—if we survived, that is. We heard that "truth could be stranger than fiction." And, we had seen some pretty strange fiction by then. Since early childhood we had hardly seen truth and weren't sure we would recognize it even if we found it.

We had heard truth expounded by politicians, teachers, news commentators, editors, authors, sportscasters, athletes, televangelists, used-car salespeople, and many others. Somehow there always seemed to be something missing in it all. As we searched further afield from our childhood, truth was touted as being behind every veil—yet when the veil was torn away there always stood a wall of deception or another veil.

We were frustrated truth-hunters that had almost quit looking. We had almost succumbed to the deathbed of complacency and pulled the covers of deception over our heads, only to live in a world of dreams and fantasy. We were close to becoming numbed by the bombardment of cacophonous shrieks of our surroundings giving message after message that "truth is dead," "truth is here," "truth is there," "truth is inside you," "truth is relative," "truth is . . ." However, just as we were about to close our eyes and drift off to a pseudo-sublime coexistence with lies, innuendo, and falsehood we were nudged awake by the ageless hope that there is something called truth. We again felt that almost forgotten vacuum within us gasping for a fresh chance at fulfillment.

We started our search like single-minded mountaineers tracking down a lost child. We were determined as we trekked into the terrible land of the known in search of the unknown. Our first stop was the labyrinth of the legal system. Instead of truth and justice we found discarded bodies of both perpetrators and victims of evil scattered across the battlefield of law. Fattened jackals chased players of litigious games until they were completely enervated, exhausted, and devoid of hope. They taunted the players into a frenzy with the hot breath of adversity and withheld from them the cool waters of reconciliation. We were lucky to survive.

Our next search was in academia. There we found people bashing each other with what they called truth but in reality were only jawbones of belief, data, dogma, and personal agenda. A lot was said about truth, but if it was there we couldn't find it. Some said that it used to live in the vicinity but had moved on.

We journeyed to the land of politics. What a wild place. It was inhabited by everything from the manic to the charismatic. From soap boxes, egotistical, largely self-serving people, did smoke-and-mirror tricks with cloak-and-dagger

machiavellianism. "Are these people really entrusted with power by God?" I asked. "Most of them think so," my friend replied. Deception abounded like deer in a game park but we never saw truth, unless it was that small creature crushed under the boot of the sword-waving, two-faced, bureaucrat hell-bent on reelection rather than right. Obviously if truth ever lived here it was lucky to have escaped unscathed.

Almost completely spent, disoriented by the media, confused by industry, and abandoned by community, we happened upon a church. Here too we found confusion, contention, sin, and strife growing like weeds in a garden infrequently visited by the gardener. Yet amongst vines of hypocrisy and decaying leaves of trust we also found flowers of care, love, and concern and buds of honesty. We knew that we were close. A hunter has a sense when the quarry is near. We could feel truth's presence as fresh air whispering into our panting inner souls. Truth's essence could be felt and its tracks seen in the words and deeds of the congregation. Our hearts quickened and our nerves sensed our quest was near its end. We heard sounds of truth and saw rustling in the bushes but it continued to elude us. We were getting closer—or, in its grace, was it letting us get closer?

My friend says, "Truth is a tough critter to find now'days." He does have a way with words, doesn't he. There are a lot of truth-hunters out there. They are often searching for the wrong thing in the wrong places. They are the used, abused, and confused living in a world that obfuscates the truth. Make sure that when they are searching around your neighborhood, they find tracks and evidence of love left by you and your congregation. Light your church's lamps of outreach and evangelism so that the truth-hunters can see by day or night.

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